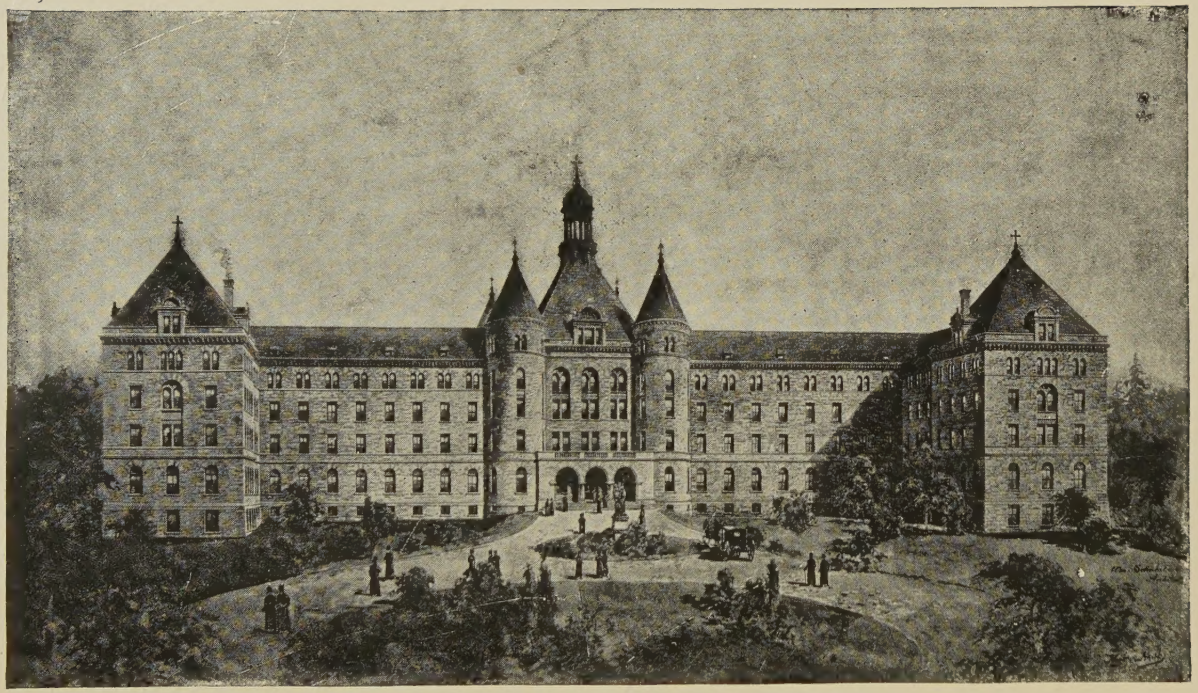
The Training of a Priest

by

John Talbot Smith



ST. JOSEPH'S SEMINARY, NEW YORK.

The .. ..
Training of a Priest

(OUR SEMINARIES)

AN ESSAY ON .. ..
CLERICAL TRAINING

BY

REV. JOHN TALBOT SMITH, LL.D.

"Bonitatem et disciplinam et scientiam doce me."
—*Psalm* 118.

SECOND EDITION

ALMA COLLEGE
248.61
LIBRARY
Sm61
Alma, California

NEW YORK
WILLIAM H. YOUNG & COMPANY
31 BARCLAY STREET
1897

47573

COPYRIGHT, 1896,
BY
JOHN TALBOT SMITH.

CONTENTS.

PART I.—THE STANDARD.

CHAPTER I.

AN EXPLANATION.

PAGE

The essay an inquiry into means, methods, and standards. Clerical training of fifty years ago now out of date. Danger that the new seminaries may continue it. The American boy is not a European. He must be trained from his own starting-point, ... 3

CHAPTER II.

A PRACTICAL STANDARD.

The religious and the secular clergy. Increasing power of the secular priesthood. Its training should not be inferior. Students are trained without strict reference to their environment. The religious and political convictions of the American nation. The priesthood has neglected it. The racial composition of the Catholic American body. The seminaries should provide the mission with a priest who is an educated gentleman, of sound constitution, fitted for public life, acquainted and in sympathy with his environment, and imbued with the missionary spirit, ... 8

CHAPTER III.

THE COLLEGES.

PAGE

Our colleges and seminaries have no common understanding. The colleges stick to ancient methods. Charges brought against the colleges. Barnum methods of advertising. Poor entrance examinations. Excuses for deficiencies. The college course does not exhaust student's capacity. New methods should be introduced, ... 24

CHAPTER IV.

THE WEST POINT MILITARY ACADEMY.

The Military School and the seminary have similar aims. Requirements for entrance. Physical training is perfect. The study of good manners and deportment. The thoroughness of the examinations and of the marking system. The results, mental, physical, in relation to the aims of the Academy. The course can be easily followed by a youth of average intellect with something more than average application. What the Academy proves. We should have a seminary system as complete and fruitful, ... 37

PART II.—HEALTH, STRENGTH, AND MANNERS.

CHAPTER V.

DIOCESAN SEMINARIES.

Our tendency toward diocesan seminaries is a misfortune. The central seminary better suited to the country. Diocesan institutions are small in every way. The Catholic body too fond of shutting itself up in corners.

PAGE

The exclusiveness of religious orders, and of different races. The Paulist and Marist communities at Washington. Cardinal Vaughan and his seminary, . 53

CHAPTER VI.

THE STUDENT AND HIS TENEMENTS.

School, college, seminary, and his own body. False asceticism. True asceticism. True and false athleticism. The physical training of the average American boy. His unhappy condition in the seminary. He receives no physical development. The results are disastrous. Interdependence of health, virility, mentality, and natural chastity. The seminarian has a right to proper physical training, ... 60

CHAPTER VII.

PHYSICAL DEVELOPMENT.

The gymnasium. Physical examination of students. The duties of a physical instructor. The gymnasium and the ecclesiastical spirit. National games in the seminary. The poor condition of seminary kitchens and refectories Reading at meals ought to be abolished. More time allowed for each meal. Need of well-managed infirmaries. Two forms of mental disease peculiar to seminaries. Better physicians required, 71

CHAPTER VIII.

A SEMINARIAN'S MANNERS.

Perfect manners rare among the clergy. Deportment not taught in college or seminary. A system of training suggested. Care of person, of dress, of speech. Special treatment for the vulgarian, the tough, and the girl-boy. The code of honor at West Point. Lack of honor in students. The professors must set the example, ... 86

PART III.—CERTAIN ARTS OF EXPRESSION.

CHAPTER IX.

SINGING.

PAGE

The priest in his public offices. Poor singers, readers, and preachers among the clergy. The seminary gives no training in necessary arts of expression. How to teach singing well. All who can speak can sing. No student should leave the seminary unable to sing well, . 105

CHAPTER X.

READING.

How the clergy mangle pulpit announcements, public documents, and the gospel. The seminary does not train readers. A graded system described. Splendid effects from proper reading of the Sunday gospel. Example from the gospel of the tribute-money, ... 113

CHAPTER XI.

PREACHING.

The art of trying it on the dog. Interesting preachers the exception. A plan for sound training. Physical training. Taste for reading. Skill in English composition. Forming a true style. Study of one's own qualities. The mechanism of essay-writing. The art of book-making. How a book is written and published. Why a seminarian might learn it. How little students know of their country. They must be taught to study it. A necessity of the capable preacher, ... 120

CHAPTER XII.

THE SERMON.

PAGE

Importance of the reading-room. It should be a department of seminary training. Details of its management. Necessary to preacher, writer, and missionary. The preacher antiquated without proper use of the press. At ordination the student ought to be a capable and interesting preacher. Absurd practice of preaching in refectories. Art of constructing a sermon. The method illustrated in a sermon on the Epiphany, . . 141

PART IV.—THE SPIRITUAL LIFE.

CHAPTER XIII.

TAKING THINGS FOR GRANTED.

Abuses in clerical life. Common methods of spiritual training. The human nature of the student put out of sight. College spirituals. The seminary only accents them. Human nature warred upon, when it should be made the ally of the soul. 165

CHAPTER XIV.

UNION WITH CHRIST.

Christ is the model. The only way of making the student understand it. Constant appeal to the human sense of proportion. Certainty of the student's intimacy with Christ. Teaching the art of meditation. Slip-shod methods, or indifference. Amusing routine of meditation in most institutions. The old-fashioned order to say one's prayers. The seminaries adopt it. Poor explanation of the use and beauty of prayer. The mass and the office, ... 177

CHAPTER XV.

THE MIRROR AND THE BOOK.

PAGE

How to interest the student in self-examination. Examples of deterioration in life. Failure of the seminaries to found a spiritual literature. Barbarous spiritual reading. A course of spiritual reading for the clerical student. Training the student to write spiritual books. Great need of a new method in writing the lives of the saints, ... 184

CHAPTER XVI.

SPIRITUAL DISCIPLINE.

Dangers of the spiritual life. Scrupulosity and melancholy. Injurious exaggeration of teachers and writers. The tragedy rather than the joy of Christ's life presented. The penances, not the virtues, of great saints described. Harmful emphasis put on death, judgment, and hell. This earth is not a vale of tears. The ascetics were poets. Their books to be replaced by adaptations. Proper and only mortifications for seminarians are those attached to their duties. A good system of spiritual training yet to be invented, ... 194

PART V.—THE MISSIONARY SPIRIT.

CHAPTER XVII.

THE MISSIONARY SPIRIT DESCRIBED.

Seen at its best in the apostles and in all apostolic men. It is an outgrowth of vocation. Its source neither in high spirituality nor mentality. Saints and scholars have often been failures as missionaries. Routine is the deadly enemy of the missionary spirit. Peculiar mental relation of the average clerical student to his future career. All is rose-color to him. Three places where

PAGE

students suffer no illusions. The missionary spirit should have a department of its own in the seminary, 207

CHAPTER XVIII.

THE PARTICULAR DIOCESE.

The student should know his own diocese. Two dioceses described by way of illustration. A bit of personal experience. A diocese of the wilderness. What the student can be taught to expect from it. A diocese of unequal conditions like New York. Places where the priest finds nothing to do! Missionary work in the city. Dangers of routine, ... 216

CHAPTER XIX.

LOVE OF THE PEOPLE.

Teachers rather than books must communicate the missionary spirit. The student taught that his first duty is to know his people. Perfect courtesy in dealing with them. Despicable character of the parish autocrat. Red-tape administration. The care of the children, and young men and women. Encouragement of the married in a time which shirks marriage. The care of the sick, and the treatment of sinners, ... 224

CHAPTER XX.

CARE OF CHURCH PROPERTY.

Few seminaries prepare the student for the actual work of the mission. He should learn something of parish management. Bookkeeping a requirement of examination. How to build churches, houses, schools, to decorate them, to select church vestments and ornaments. Execrable taste in these matters. How to discover the sources of parish revenue, to increase them, to desist when the limit of taxation is reached. Student taught how to raise money without denunciation and clamor. Study of the social conditions. Popular lectures for the students on experiences of the mission. Use of the library, ... 239

PART VI.—THE INTELLECTUAL LIFE.

CHAPTER XXI.

THE ENTRANCE EXAMINATION,

PAGE

The seminaries do not graduate men of general culture. The colleges to blame. Crude condition of the young priest. What the best seminaries should achieve. No real co-operation between college and seminary. The bishops hold the key of the situation. They could order severe entrance examinations. Their happy effect on the colleges, ... 249

CHAPTER XXII.

THE LANGUAGE OF THE SEMINARY.

What language is dominant in our seminaries? Sad state of both Latin and English. Latin as used is a hindrance to culture. A plea for the better use of the vernacular. American priests should know three languages. The great need of acquaintance with English, Latin, and French, German, or Spanish. Fine patronage awaits the college which will provide them. English should be the seminary language, . . 258

CHAPTER XXIII.

THE RANK OF THE STUDIES.

Moral theology a usurper in its present position. The Scriptures should have the first place. Philosophy rightly holds the second place. The third place belongs to dogmatic theology. The study of general literature should have the fourth place. Moral theology is entitled to fifth place. Moral philosophy has recently earned the sixth place. Pope Leo's encyclical De Operariis. Reasons for giving science a high place in the curriculum. History the handmaid of each study, the atmosphere of all. Its poor condition at present, . 266

CHAPTER XXIV.

THE SCRIPTURES AND PHILOSOPHY.

PAGE

The average student and the average text-book. Strictures on the latter. The historic Christ is never seen in them. Charm of Geikie, Farrar, Renan. Demand for the works of Didon, Fouard, and Vigoroux. The student should be brought face to face with the historic Christ. Six precise recommendations for the teaching of the Scriptures. The practical method of studying and teaching philosophy The Stonyhurst manuals, and their excellence. Unfortunate condition of the history of philosophy. Philosophy should be taught for the present in English. Its professors should be men of the time, ... 277

CHAPTER XXV.

THE TEACHING OF DOGMA.

This science has a low value with most students. Its influence is scarcely felt in current Catholic literature. It is mostly taught on insufficient or inefficient methods. The text-books of Schouppe and Hurter. The common method in teaching described. The utter absence of vitality in it. Illustrations from the dogmas of the Eucharist, the Immaculate Conception, and Infallibility. The method said to have been employed by Cardinal Franzelin. The history of dogma, ... 289

CHAPTER XXVI.

GENERAL LITERATURE AND MORAL THEOLOGY.

Reasons for giving literature high rank among the studies. It is not yet studied in seminaries. Poor condition in colleges. The ease with which it can be introduced into the curriculum. Its aid to the study of dogma. Danger of the literary spirit when separated from faith. Ballerini's service to moral theology. His influence

PAGE

not yet felt in America. Three recommendations. The need of new text-books, and of professors acquainted with the American situation, ... 298

CHAPTER XXVII.

THE REMAINING STUDIES.

The new importance of moral philosophy. The new duties imposed upon the priest by modern social changes. Instance where his influence would be useful. At present he does not use it. The study of science not necessary to culture. Why the priest should study it. Division of labor between seminary and college. Canon law, and certain of its professors. Its cultivation an antidote for clerical absolutism. History ought to have a very high place in the seminary. Contention among professors as to method of teaching it. Candor or whitewash? Honesty and courage in exposing the hypocrites, ... 305

CHAPTER XXVIII.

FORMATION OF THE FACULTY.

The teacher alone essential to the system. Can we get capable faculties for seminaries? We *must* get them. The secular priest cannot give up this work wholly to religious. Every phase and variety of spiritual work should be familiar to him. How he has been shut out from certain fields of labor. Qualifications of a seminary professor. The first is manliness. Knowledge of the student. Accurate knowledge of the country. Ability to teach with power and point. Perfect acquaintance with scheme of training herein described. Limit of service in teaching. Final review of preceding chapters, ... 315

THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST CHARLES BORROMEO, OVERBROOK, PA.

PART I.

The Standard.

Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine macula, et operatur justitiam.—*Ps.* xiv.

CHAPTER I.

AN EXPLANATION.

No writer, however experienced, can approach the subject treated in this essay without misgiving. Its importance demands careful treatment, and special fitness in him who assumes the task. Inexperienced and untrained the present writer ventures upon what is to him an unknown sea, disclaims perfect knowledge of its navigation, and hopes to reach harbor only through that kind Providence which is known to look tenderly after innocents. He has no surpassing acquaintance with seminaries and their management, widely as he may be acquainted with seminarians. From the point of experience he is not at all entitled to utter a word on the subject; hence his views go forth without authority, and must depend upon the actual condition of things for value in the eyes of readers. Few authors are, however, without excuse. The writer humbly reminds his readers that part of his life was passed in a seminary; that he spent ten years on the mission—a hard one too; that he has good acquaintance with the condition of many seminaries, and has studied two important institutions; that he is a faithful student of the product of these seminaries. In addition, he has compared notes for years with intelligent and conscientious observers, and has endeavored to form a reasonable standard regard-

ing that perfection which the American priest ought to attain. As the opinions of intelligent, though unskilled, observers are often of use to craftsmen, he offers his views for what they are worth to the faculties of seminaries, admitting his own incompetency to judge them or their methods. As a man of the time he has his own ideas as to what the American world wants in the personality of the priest, and he can make a shrewd guess at the quality of the material presented to the seminaries by the homes of the nation. His essay is therefore an inquiry into means, methods, and standards.

We live in complex times, and their needs press us sharply. We are building seminaries and providing them with faculties. As our history is just at that point where radical changes in methods are necessary, it is possible that new institutions may blunder into keeping alive the routine which has already endured fifty years too long. It is admitted on all sides that the clerical training of fifty years ago is not the thing for these times as far as methods and external features are concerned. What changes are to be made? There are few books upon the subject, yet opinions are not few nor wanting in point. The leaders in the field know precisely the ideal men required by the conflict, but they have not the time, nor is it their office, to provide them. In scouring the libraries for authorities to give academic form to the common sentiment, the writer was agreeably surprised to find in the Sulpitian traditions, as admirably stated by one of the superiors, Dr. Icard, all that was necessary to support the strongest statement a prudent innovator chose to make. Having thought out by observation,

comparison, study, and discussion of means and possibilities, the character of the ideal priest for the American world, and the shortest way to get at him, it was pleasant for the writer to discover that he already existed in the Sulpitian traditions. It has been merely necessary in the study of those traditions to keep in mind the prevailing conditions in America to work out a complete scheme for the training of the modern American seminarian.

Since the essay is a mere discussion of facts and methods from an observer's standpoint, the experienced and the authorities will suffer no irritation because of its views. It is far from the dogmatic in intention, though it may not escape that fault in the expression. If it serves to bring out the opinions of men of experience and knowledge, men who know the circumstances well, it will have accomplished much more than it deserves. If a capable trainer of clerical students finds in it the opportunity of making public a truer standard and better method, the writer will feel no regret. It is something to be the heel of Achilles, if for no more than to draw a fine shot from Apollo. It is to be hoped that the essay will be received in the spirit in which it was written. Our leaders often are more than sensitive to even the kindliest criticism, forgetting that to become the attraction for the critics indicates possession of power in some form. There is a criticism which heals as it wounds, and wounds only to give excuse for wearing a better skin. Criticism of that fiber ought to be found in all Christian books; when it is lacking here, lay the fault to that cantankerous spirit of mankind which leads the wisest at times to prefer smartness to truth. At

all events this is the hour when the serpent is shedding his skin, and there must be some soreness in him. In handling him one must be prepared for an occasional bite, nor be discouraged thereat. The new seminaries are rapidly building. The prelates of New York, Boston, St. Paul, and Rochester have erected splendid structures, and others are contemplated. It would be a great grief to see them begin the good work where it began after the French Revolution. It is a hundred years since then, yet men are not ashamed to be found using the methods of that date without regard to their present fitness. In fact, a point of merit is made out of their antiquity, even while the unhappy victims of the method are writhing under the stern application.

Let us be honest and confess that the American boy is not a European; and whether the fact be agreeable or not to us, creditable or otherwise to him, let us find ways of training him on his merits, not on our prejudices.

The American boy is the only one of his kind in the world, and has offended the rigid in the Eastern Hemisphere by his unfortunate relation to Minerva, which goddess leaped fully armed from her father's brain, put on independence immediately, and was always dreaded and disliked by the celestial court for her intellectual smartness and fondness for argument. But the boy is hardly to blame for this relationship, for being a man at fifteen and an old man at twenty, and knowing so much as to lose reverence for divinities that are behind the age. He must be taken as he is, armor and impudence together, and trained from his own starting-point. Swaddling-clothes are not

for him, and the attempt to force them upon him is responsible for the loss of many a vocation to the church. This fact may be called the keynote of this humble strain, that we are dealing with the American boy; by whom is meant not only the native, but also every youth who has adopted America as his home and receives here his training for the mission.

CHAPTER II.

A PRACTICAL STANDARD.

PERHAPS there never has been a time in the history of the church when men felt so keenly the need and the excellence of a true priesthood as at this moment. The press and the telegraph have made us familiar with the spiritual and moral conditions of all countries, and we have been better able to judge, in consequence, of the labors of the priest in a variety of situations. It has been made evident that the faith of a nation depends utterly upon the constancy of its missionaries; the resurrected hierarchies of the last half-century were born again of the travail of devoted priests. No one denies the immense importance of the priest in general, but there has been discussion as to the relative usefulness of the religious and the secular clergy. In the old times it was a dispute of no profit, since the overwhelming strength of the communities left the isolated secular without numbers or argument. And in the modern world it is of the same value, because social and political revolutions have put the religious in the background, and left the secular prominent in the field. This was so well understood by the Sulpitians that they have always described themselves as the mere helpers of the parish priest, who is the soldier fighting in the field, and

who comes to his convent brethren in the intervals of battle for rest and consolation.

The passing of the secular into the place occupied by his convent brother is one of the surprises of modern history, and fits in very well with the rise of the democracy to consideration and power. The parish priest is the immediate leader of the people, the spokesman of the multitude, whose seizing of the privileges that were once confined to princes has made the secular priest in a measure the sharer of their good fortune. Hence it is no longer thought necessary for a man of good family to do honor to his blood by choosing a religious order in preference to a parochial sphere; he rather gains in public consideration by attaching himself to a diocese. Nowhere is this so clear as in the United States, where the parish priest is a power almost in spite of himself, and is called upon to exercise much prudence and discretion not to awaken the jealousy of factions by too large a use of his privileges; while, on the other hand, the religious orders have not thriven among us nor kept pace with the increase in other departments of clerical activity. Such is the force of the modern revolution. Where the prince prelate kept guard in ancient days, studying the ways of courts to protect the church's interests, now stand such men as the late Cardinal of Westminster studying the ways of the new dynasty, the people. And in place of the religious orders, with great possessions, and feudal rights, and hereditary learning, the secular priesthood, loved of the people, strong in their knowlege of the popular character, keep check on the passions and direct the humors of democracy.

In the political order the peer and noble have now small place. The local leader, commanding the votes of a community, and close to its treasury, is the unit of influence. The statesman acts through him, and not without him. In the church the same phenomenon is seen, though modified by the constitution of the church. The priest is the local leader, who commands the people through the power conferred on him, and the leaders secure results through him; the abbot of feudal days is represented in him, and without him nothing is accomplished. This development of the civil influence of the secular, and the decline of the conventual, clergy, have attracted attention of a speculative sort—hardly that practical notice which results in new methods to suit new conditions. The convent priest still enjoys the opportunities of a long course of study and a fruitful system of training, while his secular brother very often has to shift along with light baggage. It has long been felt that his training ought to be in no way inferior to any, and each decade has seen some attempt to fit him thoroughly for his post. In England and Ireland, with less means than lies at our command, they present the church with an evenly trained priest, which is more than we can claim. They have good traditions in the British kingdom, and we have none, unless the hodge-podge of German, French, and Italian methods be thought to have given us a tradition.

It is not easy to criticise old methods, when one remembers the good services they performed. It is easy to defend them too, when one has had experience of the difficulties offered by new situations. For those who find fault with them, the task of suggesting

better is waiting. Admitting the necessity of a higher standard and a higher result in the training of the secular priest, the difficulty is to find a practical standard. We all know the ideal training, that which the Saviour gave His apostles. To get close to that ideal in a special set of circumstances is the problem of every educator of priests. In the present discussion we are concerned with the American boy and his environment, with the means at our command, money, colleges, teachers. And it is our business to learn what these are, what weight they can bear, at what height of perfection they will leave us. This point the writer wishes to insist on, to have his readers bear it well in mind: he is fishing for the attainable with an eye on every limitation. It was the variance between means and results that first led him to record his observations and opinions. To his mind the standard to be described here is one quite easy of attainment. We get at a practical standard by a study of the subjects that offer themselves for training, by examining the general bank account and the methods actually in use, and by a particular and sympathetic analysis of that great multitude to whom the priest is to be sent as teacher, leader, and guide. It is the honest opinion of more than one priest with sharp experience of the mission that our students are trained on purely *a priori* methods, without the slightest reference to this country and people; and that in consequence they would do as well for the Chinese as for Americans, or better. Moreover, many also think that the same students are subjected to a discipline which goes for naught in the American mission field and develops in the cleric nothing of permanent.

There is no denying that in many seminaries the ideal standard is kept well in sight; the piety and zeal of the grand majority of young priests are strong witnesses to the fact. Yet if the ideal standard is not supplemented by a practical knowledge of present conditions, the young priest must remain helpless and inefficient for many a year, with the risk of never getting a right understanding of the importance of his position.

In this country of the United States to whom is the young priest sent with the message of salvation? First and foremost to the American nation, which is separated from Europe and Asia by leagues of sea and immense differences of sentiment. This country might once have been described as Protestant in religious belief, and for the sake of opposition it is still Protestant in sympathy. However, its religion is no longer that of Christ, but of indifference. It looks with only sentimental interest on the religious movements working around and in it, except to ask, through its philosophers, if there can be any truth in the life to come. It cherishes a steady suspicion of the Catholic Church, because of its increasing power and strong, capable organization; for, comparing that church with the disorganized sects, it understands how weak division will ever keep them, as unity will keep the church ever powerful.

The political convictions of this nation are democratic. The American people have a distrust, almost a hatred, of kings and monarchies. They are lovers of personal liberty, and think the evils of liberty bearable, rather than dependence upon the strongest of monarchies with the restrictions that accompany

over-strong executives. They are a people used to thinking for themselves, and love that real independence which does not exist, in their opinion, outside of the United States. Without doubt they are as clever intellectually as the French, and have also an originality which gives their natural cleverness distinction. The average of education is highest in their well-settled communities; wide reading has secured for them true refinement; they are over-sharp in business matters, but not mean; and being good judges of character they are impatient of fraud and hypocrisy. When a teacher or a priest appears before them with his message, they look for those qualities which render him their superior in spirit, courage, ability, education, and refinement, and which give him the right to teach, to speak with authority. It has been our misfortune that for one reason or another we have neglected them. Because we were Catholic, and they were hostile or cold, we kept our message for the sheep of the fold, and left them to chance. It is only in this day that men like Father Elliott are organizing special missions to the non-Catholics. Yet the Gospel is to be preached *omni creaturæ*, and the priest of the parish is bound to serve the unbaptized—"and other sheep I have which are not of this fold."

Not only is the priest sent to the entire American nation, he is sent specially or immediately to the Catholic communities, with whom he must therefore be thoroughly acquainted. In the United States the Catholic body has become a conglomeration of the Catholic nations of Europe—the Irish in the lead, the Germans second, the Italians probably third, or soon

to be, with the French, French-Canadians, Bohemian, Huns, Poles, Austrians, Greeks, and Syrians in various proportions. These nationalities do not coalesce without friction, and much tact and charity are necessary in the priest who deals with them. It is absolutely certain that they cannot assimilate with the national type too quickly. They must be fused into one American race, speaking the same language and holding to the same traditions. Our priests have not been too wise in promoting assimilation in the past; and in consequence it is possible to find in the same town two Catholic communities, more than two-thirds native-born, so far apart in love and thought that it is easier for their young men and women to marry non-Catholics than to marry into the other community. The source of this hideous condition is the barriers of language and custom, behind which a race intrenches itself and then imprisons its native-born children.

Finally, the priest is sent to every district in the land from cultured Massachusetts to the mining towns of the remote West. He must face every degree of hardship and poverty. The scattered missions of the South, poor to the last degree; the laborious missions of the Southwest, among mixed populations; the poor missions of northern New England and of the Middle States, which are anything but few; the wild and extensive mission districts of the Pacific slope—all claim the most loving care and exhausting labor. The negroes and Indians need missionaries whom poverty, labor, and lack of success and appreciation both, cannot daunt. The new-born missions to the non-Catholic world require men of great tact and

energy. To all these must the American priest be sent, and in consequence he must go ready to meet the ordinary demands of the situation.

Such, briefly, is the environment in which the American priest must live and work out his destiny. When we come to examine the means which will enable us to turn out a missionary suited to that environment, the prospect is very encouraging. The Catholic population is thought to be ten millions at the present writing, and the priests serving these millions, religious and secular, are said to number ten thousand—that is, one priest to every thousand souls. As one priest can do full justice to a parish of two thousand souls, it would appear that we are well supplied as to numbers. Every nationality is represented in the priesthood. Recruits come regularly from Ireland, England, France, Germany, Italy, and Switzerland, with a few from Poland, Hungary, Syria, Spain, and Mexico. The clerical body is fairly well trained, its poorest member having spent not less than five years in special preparation for the mission. To aid us in keeping up the supply of missionaries we have a wealthy, or at least a comfortable, laity, with sufficient money and sufficient culture to give their children a good college training. In this country there is no longer lack of schools, colleges, and seminaries for the proper education of the priest. The parochial schools teach a million children; there are over thirty seminaries; the colleges number one hundred and twenty-five, and the higher academies for boys twice as many. These figures do not include the colleges and seminaries of Canada, so frequented by our students.

It seems reasonable to conclude from this statement of means at our command, keeping in view the character of the nation, that we need and can get with ordinary labor and thought out of the average seminarian—

1. A gentleman. Every Christian teacher, thoroughly inspired with the enthusiasm of his vocation, cannot but be at heart a gentleman. He is a failure otherwise. But what the writer desires to express here by the term gentleman more particularly refers to the externals of a cultivated and presentable man. Americans are admittedly the best-dressed people in the world; they naturally look for the same taste in their teachers. Their public manners are very good, and their standard is high. In public ceremonies they are impatient of the ornate and Oriental, but are more than severe in exacting from the functionaries the dignity of manner suited to the scene. The priest who is to enjoy the fullest influence over all classes of citizens must have the manners, habits, and appearance of a gentleman. In the sanctuary, in the street, his manners must be well-nigh faultless, his person irreproachable, his speech correct and free from peculiarities, his dress decent, and his courtesy perfect and unfailing. The dictator and the clown, no matter how charitably impersonated, are characters that suit the ministry nowhere, least of all in America. The priest must be the gentleman in every relation, in every detail, self-possessed and self-controlled.

2. An educated gentleman. Five years of study and training ought to do much for any earnest man, and five years is the minimum for the least fortunate

of American priests. The average course for the man in a hurry is eight years, and the average student who is able to pay his way takes twelve. The product of our colleges ought, therefore, to be respectable. The priest, who has had twelve years of seclusion as a student before ordination, should not only be well prepared for his important work in the mission field, he should carry with him such a love of study as no circumstance of mission life shall destroy, but rather intensify. It would be too much to say that this result is often attained by our colleges. Whether the fault be in the teachers or the students remains to be examined. This love of study should be of the practical sort, not the mere love of books, which drives a man into his study and draws his maledictions on the labor that calls him from it; that is the love of the bookworm, one who loves knowledge for its own sake. The practical love of study includes the study of our surroundings, of the people with whom we live and for whom we labor, of the ways and means to reach and help them; and it sends us to our books more for men's sakes than for our own pleasure. The priest reads the literature of the times that he may keep pace with them, and have sympathy with them; that he may warn and condemn; that he may know the currents of thought and feeling which dominate the time; and he studies the masters that his grip on principles may never slacken, that he may never want for a right knowledge of their application to new men and new times. All this does not seem to demand much, yet we do not get one-half of the demand.

3. An educated gentleman fitted for public life. It

is not long since the priest in this country became a public character. As a despised Papist he was kept in the obscure corners with his people for half a century, and was not considered among the prominent citizens. This condition has been changed recently, and more and more the priest is coming to the front as a representative man. His influence with the people, his education, and his calling are now well known and properly appreciated. Still, no matter how indifferent man may be at particular times to his superiority, he is always a public man, living in the public eye, as becomes the teacher and leader. Therefore he ought to be well trained for his rôle as a public man; and in this country special care should be used in fitting him for the position, because the demand for his appearance on the public platform and in public movements is certain to increase. It would not be greatly to his credit if he could chant the mass and the divine services becomingly; if he were able to read the ritual, the gospel, the public notices from the pulpit with grace and sense and impressiveness; if he could preach an effective sermon, deliver a sensible speech, and write a pointed essay in good English style. After twelve years of study and training, he ought to be able to do these things on his first public appearance; and if he is not, then his application or his ability is below the average, or his teachers were lazy and indifferent, or their methods were slipshod and bad. We may as well face the facts: if in twelve years of special training, after the primary training is complete, the seminaries cannot give us "an educated gentleman fitted for public life," then

their system is a failure or their faculties are at fault.

4. Physically sound. The writer admits here the temptation to say bitter things, but declines to yield to it. Instead he presents to dispassionate consideration two pictures: on this side a graduating class from any of our colleges, robust, cheerful, muscular, active, healthy men, strong enough for any tussle that life may give them; on that side the same class five years later going up for ordination after the seminary career; every man lean or worn in appearance, the little flesh left them of a flabby texture, their stomachs and nerves played out, and the pleasant certainty ahead that an ordinary attack of disease will end them, or that years of recuperation will be required, or that real health will never be theirs again. There is not one touch of exaggeration in the picture. The physical condition of seminarians for the latter half of the course is inexcusable. The seminary life is peaceful and regular as the life of a garrison. It is a virtuous and lofty life. Its graduates should leave it with perfect constitutions, if they entered it with any, or should leave it improved in health, for its regularity and spirit make it the truest of sanitariums. Why then should the students have difficulty in keeping body and soul together during these five years? This is the task of inquiry assumed by the writer, who holds that the second main object of a seminary should be the turning out of priests in good physical condition. Youth should be robust. Pastors need healthy assistants. Yet it would be safe to say that fifty per cent. of the newly ordained need nursing for months, and sometimes years, after ordination.

5. Acquainted and in sympathy with his environment. This qualification is so evident that mention of it may seem superfluous. Yet who has not seen many examples in the clergy of ignorance of the country in which they were laboring, or of indifference to its spirit, or of lack of sympathy with its aims and aspirations? Moreover, it is not only Europeans against whom the charge can be made; the native student usually takes it for granted that his own country is an open book to him, and that he can learn nothing of its character. Patriotism makes up for ignorance, of course, but does not excuse it in the educated man. And many are the blunders of the young priest who undertakes to administer a parish without a clear knowledge of its conditions from the national and political standpoint. The missionaries who choose Japan, China, and similar countries for their field of labor furnish a model to our seminaries in this matter. They make a perfect study of the race or nation which they are to evangelize; they conform in every legitimate thing to the customs and prejudices of the people; they wear their traditional garments, speak their language, eat their food, live in all things like them. Is there any reason for not doing as much in the United States? In the seminaries it has never been heard of that a particular study is made of the institutions of the nation, of the prejudices of the people, of their likes and dislikes, of their national sentiments and hatreds. On the contrary, the indifference to these things has been perfect. Too much has been taken for granted. There has not been any serious attempt to adapt textbooks to the American situation, social and political.

Hence the absolute necessity for a change in this respect; and in the course of the essay a plan will be offered for the consideration of professors by which it is hoped knowledge of the American nation and intelligent sympathy with it can be provided for the student. The natural love of country is strong enough in the native, but the priest must have something more. He must know the merits and defects, the strengths and the needs of his nation; and where he is a foreigner or naturalized citizen, he should have the opportunity to inform himself of his surroundings, just as do the missionaries to China and Japan.

6. Imbued with the true missionary spirit. This qualification is mentioned last because it is the life of all the others. Without it the priest is a mere business or professional man; with it in perfection the lack of all the others is scarcely felt. It is the spirit of the true disciple of Christ, ready for any sacrifice, any labor, any hardship. Its full power is seen in the Apostles, and in all apostolic men. It gives them every qualification mentioned above on the instant, as it were, without study or thought. It makes possible and easy the demand that the priest be *omnia omnibus.* It is never wholly absent from the worst trained priest, while purpose and sincerity remain, though it may be weak and obscured. Its great enemy with the secular clergy is routine training in the seminary and worldly ambitions in the world. It is quite possible for the seminary to sink to the level of a civil service college—where so many clerks are trained for the departments, who can see their own future in the successive degrees of promotion and

salary, and plan how they may shorten the road to the top rank. With too many seminarians the spirit of the civil-service clerk is strong. It is the spirit of personal comfort and advancement. A good curacy, a fair parish at the right moment, a better one later on, the best as soon as possible after—these are the matter of their meditations. An intelligent love and right understanding of the spiritual life they have not. This is their defect. They may make good machine men, enterprising, popular, correct, but they will have to be paid for it. They will shirk hard places, and they will form the chief obstacle to the work of the apostolic man.

To conclude: these six requirements seem rational, and in our present circumstances easy to obtain. We are all agreed that the priest should be thoroughly well trained to the very highest standard. It would be foolish to demand of our seminaries a standard not to be got in the land, out of all proportion to our means. It is the contention of the writer that the standard indicated in the six requirements can be attained in the average American seminary, considering the time, means, pupils, and faculties. A percentage of clever students among the clergy shows that the standard has been attained in their case. An ordinary inquiry among the clergy of any well-settled diocese will bring forth a number who can be described as "educated gentlemen, fitted for public life, knowing and loving their country well, and full of the missionary spirit." But it can never be said of them that these qualifications were all acquired in the seminary. In some points they are self-trained; while their brethren are content to do without the

self-training, and go through life limping in one or more particulars. In the coming chapters it is the writer's desire to show that no average man need leave the seminary without all the qualifications, provided he and his professors have done their duty.

CHAPTER III.

THE COLLEGES.

An integral part of the Catholic educational scheme is the college, in which the young cleric receives his preliminary training. The seminary depends upon the college for its students, and is partly dependent upon it also for results in its own training. The more perfect the average product of the college the higher may be the achievement of the seminary. The standard set up in the preceding chapter finds its roots in the college system. There begins the work which is to end in sending into the world a young priest who is really an educated man, fitted for public life, physically sound, acquainted with the country, and full of the missionary spirit. The college is responsible for the beginnings, and the seminary faculties can reasonably complain when the college product is more or less deficient in essential matters. It is a pity that in this country the seminary and the college rarely work with a knowledge of each other's demands and methods. For the most part the seminary authorities do not concern themselves with the colleges, as they look directly to the bishops for their students. And the colleges, on the other hand, simply interest themselves in the diocesan examinations, concerned only to have their graduates pass the diocesan board, without serious regard for

the seminary itself. Of course every college ought to be graded to the common standard of the American seminaries; but there is no clear understanding between the college and seminary faculties, no co-operation by which the college product might be made more finished and brought to higher perfection in the seminary.

Such cooperation and understanding must come in time. It is enough to mention its necessity here, and to point out the necessary dependence of the higher institution upon the lower. The discussions of this volume apply equally to college and seminary. Hence in this chapter it will be proper to inquire into the condition of the colleges at present, and to study their average achievement; to see what material they give the seminaries actually, and what, with industry, or improved methods, or better facilities, they could be induced to give; not in the spirit of the fault-finder, but of the friend, who makes full allowance for the limitations of the hour. We are only at the beginning of our educational history, amid the stumps of the primeval wilderness. It would not be fair to judge the colleges as do our European friends, who complain that we are not as thorough as institutions abroad with their ancient foundations, great traditions, and rich patrons. Here we have neither age nor traditions, and must wait for both; and our only patrons are the students. The one fault with which our colleges may be charged is that they do not exhaust the capacity of the average student. They do not give him enough to do. The public school systems are often too severe on the children. It is the fault of the time to overtax the youthful mind;

but the Catholic colleges cannot be charged with the fault. It would be hard to point out the cause of this laxity, for masters and pupils are usually kept busy from first to last of the school year. It may be the use of antiquated methods. It is certain that students ought to get a better grip of the ancient and modern languages, considering the time spent upon them. In this point old methods are to blame for the lack of achievement. The study of Greek and Latin is carried on in our best colleges by methods familiar fifty years ago. A good method is never old, but it is strange that a new one should not have been found better in a half century's experience.

According to the directories, there are one hundred and twenty colleges in the United States under Catholic supervision. The grand majority are located east of the Mississippi, naturally where the Catholic population is large and prosperous. The religious orders and congregations are the proprietors of all save twenty, a fact that should not be forgotten in discussing the methods of training. The Jesuits take the lead in number and importance, with twenty-five institutions in the most important cities of the country. The Christian Brothers are second with fifteen classical colleges located in the leading cities, the commercial schools not being included in this description. The secular clergy have charge of fifteen colleges, scattered from New York to Oregon. The Benedictines have charge of ten, mostly in the West. The remainder are divided among Lazarists, Franciscans, Sulpitians, Augustinians, Capuchins, Trappists, and other congregations. With the exception of those in charge of secular priests, they are wholly in

the hands of the religious societies, and are responsible for their methods, discipline, and results only to the superiors of these societies. The faculties represent various nationalities, French and German chiefly, but Americans hold more than half the professorships, and increase every year. The length of the average course of study is five years; the Sulpitians and the Jesuits demand six for the classical studies, and this is the maximum. The text-books are as various as the tastes of the professors, being a compound of American, English, French, German, and Italian ideas with a seasoning peculiar to each congregation.

The aims and methods of the colleges can be learned better from their beginnings than from direct inspection. The founders of our collegiate system were French clerics, who fled from their native land during the Reign of Terror, and devoted themselves to the American mission with that zeal which still astonishes us by its fervor. A French *régime* was established in the United States; the episcopate became French—Boston, New York, Baltimore, and the West having French bishops. The English Jesuits practically disappeared from the Maryland province before their French brethren. It was natural, therefore, that the colleges should have French faculties, text-books, and methods. The founders were devoted Frenchmen, and they adopted the system with which they were familiar in the *petits seminaires* at home. This system remains in force up to the present moment, which speaks well for its vitality; but there is also a suspicion that it does not say much for the inventiveness and pluck of our college faculties. To

train the American boy of this century upon methods applied to the French boy of the last century is in itself a serious criticism. The aim of the *petit seminaire* was to make the student a fair Latinist; all other branches of study were subordinate; for he was to be a cleric in time, and must needs say his office daily. This aim is still predominant in all our colleges. The study of Latin has the place of honor, but at the same time history, modern languages, and mathematics have a larger place in the curriculum than at an earlier day. The methods of teaching Latin remain as they were sixty years ago, which is another serious criticism. In non-Catholic colleges there has been within a half-century a complete revolution in methods; but our institutions march on in the same path, seemingly afraid or perhaps unwilling to make radical changes. In the opinion of many fair judges this devotion to tradition is the sole reason why the colleges do not reach the standard set by their own faculties. A change to better methods, and to methods precisely suited to the American character, would no doubt have its effect. More knowledge could be imparted in the same time; but other circumstances enter into the question of improving college studies. To understand them clearly let us examine the charges which are made by the competent against our present systems.

The circulars of all our colleges read very well, but the right-minded object to the extravagances of imagination displayed by their authors. When a college circular advertises a gymnasium and baths, and the student finds a single set of Indian clubs or dumbbells, one set of parallel bars, and a few old tubs in a

dark room to constitute the advertised gymnasium and baths, it is not to be wondered at if the college gets a denunciation. The more ambitious the circular the less it impresses the experienced student. One of the most ambitious now on the market has photographic views of its innumerable departments, instruments, libraries, and the like; but even its students failed to recognize their own institution, so cleverly had each department been arranged for the artist. This ought to be called dishonesty were it not that so many institutions of all grades and beliefs practise the same fraud. It is the Barnum method of advertising. Its justification is that the patrons get their money's worth, if they do not get all indicated by the showbills. Let us call this an accidental objection, which a proper sense of the ludicrous will remove speedily.

The first serious fault found with our colleges is that they take boys of any age from six to thirty, and so are not colleges at all, but boarding-schools. It is rather amusing, in fact, to enter the imposing vestibule of a Catholic university, whose doctors and masters parade their degrees in society, and to see in the distance the knickerbockers of boyhood, or to hear the shrieks of the young savages protesting against the horrors of the bath. A second serious fault is the miserable character of the entrance and other examinations. A shrewd youth, eager to get a degree in quick time without an education, can pass from one college to another, and graduate after a course of three or four years. If he can secure the sympathy of his professors, the same reduction of time may be secured without leaving the college. It

is often enough for a student to show the class he made the previous year to enter the next in the course without any examination as to his fitness. The supposition of his having studied the previous year is generous but not practical. This ease of entrance extends itself to the matter of personal character. A youth expelled from one college finds little difficulty in entering another of a certain class; and in the college world certain institutions are commonly known to the young men as *refugia peccatorum*, into which anything that can pay the pension is received with honor, and placed in any class desired. Certificates of character and previous conduct seem to be easily got, and are not carefully and conscientiously examined by the college authorities. Promotions to higher classes are often made, rather with regard to the financial condition of the student than to his intellectual welfare. The result of these serious deficiencies is a confusion throughout the entire system. The successful and really earnest faculties are constantly annoyed by the attempts of pupils and parents to drag them down to the lower level, and a general raggedness of achievement is the only reward of many years of labor.

This condition is recognized and admitted honestly by college superiors. Their answer of explanation is candid: "The number of poor students is large, the colleges are not rich, and the need for priests in certain portions of the country is very great; in a word, the general financial condition does not admit of higher standards and sterner administration." No answer can be more effective. The writer once asked an enterprising college president where reform was to

begin in this respect, and he replied: "With the bishops. They alone have it in their power to alter the existing conditions. A very large percentage of our boys are studying for the priesthood, and poverty demands a quick graduation. It does not require an immense sum of learning to pass the average seminary examination, whose standard is in the bishop's hands. We are too poor ourselves to refuse any respectable student, and we take him on his own terms. If we did not he would easily find a college that would. Until the college corporations get richer, or the bishops make a uniform demand for high qualification in their students the present situation will remain unchanged." This is a fair answer to the objections of the preceding paragraph. The need of the people and the poverty of the clerical student are the chief hindrances to improvement. We cannot blame men, but conditions, for these deficiencies; so let them pass. It will be more difficult for the faculties to answer the most important charge against them, that their course of studies does not exhaust the average capacity of students. This may be attributed to poor methods or to poor professors.

From the taking up of his Latin elements until his graduation after a year in the elements of mental philosophy, the student passes six years in study. Six years is a long time in one institution under one set of men and their methods. The average pupil ought to show a fine temper after so long a process. It is not to be denied that the cleverest and most industrious student of the best institutions does hold a goodly number of accomplishments at the close of the six years. But it is not with such as he, it is

with the average student that we are concerned. What are *his* acquirements at graduation? The outlines of the Latin, Greek, and English literatures; ability to write his own language fairly, and no other; the reading of the easier classics in Latin and Greek; a modest acquaintance with very general history; some knowledge of primary mathematics and popular science; perhaps a reading acquaintance with one modern language, and some skill in elocution—these make the sum of his acquirements in the intellectual order. Whether this result be worthy of six years of labor, it is unnecessary to say here. Many educators think it is too poor a return for the time spent upon it. The comparison which will be made later on with one successful institution may help the unprejudiced to a conclusion. It would be easy to maintain that the average student in six years of his life—say from thirteen to nineteen—ought to acquire with the proper methods a suitable knowledge of three literatures, the world's history, the speaking and writing of one modern language other than the vernacular, fluency in Latin if he is to enter the seminary, and a practical knowledge of mathematics and physical science. It is not the best commentary that the graduate of the average Catholic college must spend two or more years in non-Catholic institutions to make up for the gaps in his knowledge. Given the professor, the student, the time, and some means, there is no reason why the product of one college should be inferior to another. No doubt the routine of our Catholic colleges is against them—that deadly sameness of training passing on from generation to generation until it becomes an educational dogma

which no discussion can reach, no revolution overthrow. There is no room for invention in its presence. The dogmas of the church are fruitful and vivifying; the fixedness of this is paralyzing to mental enterprise. The elasticity of modern pedagogics is an admirable thing, but it has not yet entered our college system.

Naturally the Catholic colleges have been strong in moral and religious culture, wherein they have done splendid service to the people and to the seminary. Their earnest endeavor has been to form the young man's character on a religious basis. From that sprang their severe discipline, which, with a few important modifications, has been popular with military schools everywhere. Their students are noted above all others for unity of sentiment, good-fellowship, high regard for public decency, true self-respect, generosity—virtues which are born of the soldierly life and habits of a college community, living under kindly teachers and intimate with them. The dormitory, refectory, study hall, chapel, and campus are common to all for the school year; the one religious influence is ever at work, and temptation is as far removed as it may be from any human being. Hence the moral superiority of the graduates, and the very small losses among them from the fatalities of dissipation. They are not only manly men, but religious men, and whatever be the deficiencies of the system which trained them, the faculties deserve the highest praise for the moral powers they developed in them. Better religious men with less education than irreligious or indifferent men with perfect mental training. Better a man who has kept

his youthful respect and love for virtue bright, than the unfortunate whose college dissipation has wounded his integrity for life, lowered his standard, and diminished his power for good even under the spell of repentance. The average American parent thinks more highly of mental than moral power, because the former is always in evidence and ministers to parental pride. In consequence the children suffer incredibly through a youthful school training which has no God in it, save the accidental glimpse of Him provided by a catechism. The parent may never see the final consequence of his own preferences. Because he does so rarely, the sending of boys to non-Catholic universities in towns whose morality is poor will continue indefinitely.

With superior moral training the Catholic colleges are favorably situated for the study of new methods which will bring them up to the modern standard in even ranks. The wealthier institutions must begin the work. The course is not to be lengthened, but rather shortened; that is, in the same time larger opportunities must be given the student, and better results demanded of him. There is no excuse for not exhausting a youth's capacity, no matter how little money a college may have. It is the professor's business to give the student enough work of the right kind; and if such a professor cannot be got, then take away the name of the college, call it a high school, and teach accordingly. What it means to exhaust a student's capacity can be seen in the following study of the United States Military Academy at West Point. It is undoubtedly the finest military school in the world. It is not simply money which made it. Only

recently did it get from the Government proper financial attention. Its buildings are over-modest. Three Catholic institutions in this country surpass it in territory and buildings. The men who built it worked well and with a profound sense of its need and importance. They knew precisely what the army and the country wanted, and they struggled patriotically amid the usual discouragements to arrive at the standard. The product of the Academy is a marvel in its finish, in its adaptation to the work for which it is intended. It is offered here as the model in the natural order for our colleges and seminaries. It is the one institution in the country most like in discipline to the Catholic college.

No one can forget that a comparison between West Point and our colleges must not be taken literally. Sufficient money to attain good results, capable and experienced professors, a steady supply of students mentally above the average have never been lacking to West Point; while our institutions lacked all things from the beginning. Only two uses are to be made of the comparison in this essay: first, to let the colleges see a standard of training which exhausts the capacity of the student; and second, to describe from the data furnished by the Military Academy a practical, lofty, reasonable standard for the coming American seminary. The colleges are the natural feeders of the seminary. They must mount with it to higher things, and perhaps they ought to be a trifle ahead.

CHAPTER IV.

THE WEST POINT MILITARY ACADEMY.

THE prominent advantages of this Academy are its financial comfort and its large and competent faculty, sixty professors and instructors in charge of about three hundred boys. This gives one instructor to each five boys; in our colleges and seminaries a wealthy corporation might give one instructor to each fifteen boys; yet the work of a military instructor is much severer than that of his brother civilian, on account of the standard his pupils must individually attain. That standard regulates the military system of training. The aim of the faculty is to provide the army with capable officers, which means that each officer must be an educated gentleman, fitted for public life as a soldier in the field or his country's representative among military men in times of peace, knowing and loving his country well, and ready to die for it. Compare this statement with another in the second chapter where the priest is required to be "an educated gentleman, fitted for public life, knowing and loving his country well, and filled with the missionary spirit." The military training begins under happy circumstances. The best boys of each congressional district compete for the privilege of passing the necessary examinations at West Point, and the victor spends some months in careful prepar-

ation for the ordeal, mental and physical, which all candidates must undergo before the Academy ratifies the home competition.

The requirements for entrance are simple and few, but they go deep. According to the official register of the Academy "the age for the admission of cadets is between seventeen and twenty-two years. Candidates must be unmarried, at least five feet in height, free from any infectious or immoral disorder, and generally free from any deformity, disease, or infirmity, which may render them unfit for military service. They must be well versed in reading, writing, spelling, and arithmetic, and have a knowledge of the elements of English grammar, of descriptive geography, and of the history of the United States." This appears modest enough surely, until the register is further examined. The physical examination is rigid, and the candidate is rejected if the following ailments be found in him to that degree which would impair his efficiency in the future:

1. Feeble constitution, unsound health, indications of former disease, scrofula.
2. Skin and scalp affections, chronic, injury to bones of head, convulsions.
3. Impaired vision, inflamed eyelids, deafness, discharge from ears, unsound teeth.
4. Impediment of speech, small chest, or any other indication of liability to lung disease.
5. Hernia, impaired condition of legs, arms, feet, hands, spinal curvature.
6. Varicose veins in scrotum, anus, or elsewhere: ulcers, or old sores likely to reopen.

When the disorders named are of such a character as to promise speedy cure under ordinary treatment,

the student is not barred. The Academy thus secures at the start a youth of average physical strength and beauty, who will be able both to endure the mental discipline and to acquire physical perfection. There is no formality in the physical examination; it is rigid and exact; and the moment the student is accepted and consigned to his quarters his training in the physical course at once begins. The visitor to the Academy in the month of July will be amazed at the grotesque appearance of the newly admitted candidate, marching about the summer camp with his shoulders carried high and back, his arms akimbo in the effort to keep erect after the West Point fashion, his chin at right angles to his neck, toes turned out, and countenance impassive, that none may suppose him suffering. In three months the breaking-in process is more than complete, and the boys who entered with all the gaucheries, awkwardness, poor carriage, crooked outlines, and sloping shoulders of the average schoolboy, are scarcely to be distinguished from the senior classes in elegance and erectness of carriage. Throughout his academic career close watch is kept on his physical development. The gymnasium is a very important feature of the Academy. Boxing and fencing are taught; the exercises of the gymnasium are supplemented with the sports of the field; the summer is spent in camp much as an officer would spend it in the field; swimming is a necessary accomplishment; riding is taught to perfection; physical measurements are taken at times to make certain of the student's progress; and thus his physical development keeps pace with the mental, and at graduation he is a robust, well-

shaped, graceful man, of perfect military carriage, which he never loses only through the grossest carelessness in after life.

Deportment is connected with the physical department. The student prepares daily for the dress parade at certain seasons of the year, and is at all times under the close inspection of tutors who are sticklers for military elegance of person and manners. Everywhere he must be the gentleman in dress, behavior, and person. Hair, teeth, nails must show constant care; each detail of uniform must shine; speech and manner in all relations must indicate the gentleman; the unwritten code in this respect is severer than the printed rules; and it is so backed by the general military sentiment that no cadet can afford to violate it. It is a wonderful sight to see the students on dress parade, in which is summed up all the results of the training in externals. The fine, soldierly shape of each cadet, the neatness of the whole person, the grace and freedom of carriage are more remarkable than the precision of the parade. Within a year of entrance the student has attained excellence in these matters. To outsiders it looks like perfection, but the military expert does not so consider it. And the result has been secured without a moment's loss to the mental training. Students everywhere must dress and practise deportment, must learn care of the person, exercise for health and strength, cultivate gentle speech and refined manners. At West Point an emphasis is put upon these things not found in the average institution for boys, a demand is made upon the students for immediate results, and so flexible is youth, so admirable is the

system and care of the teachers, that ten months of training converts a raw student into a disciplined, graceful, muscular army officer; still imperfect from West Point standards, but perfection itself in comparison with the graduates of the colleges.

The academical examination for entrance into the military academy is simple but very thorough. The seven subjects, reading, writing, spelling, arithmetic, grammar, geography, and history, must be known from the root, much as a teacher knows them—that is, the reasoning faculty must have been developed in the boy as well as mere memorizing, so that he will not have to touch these primary studies again. To illustrate: in regard to arithmetic the official register says that "the candidates must not only know the principles and rules referred to above, but they are required to possess such a thorough understanding of all the fundamental operations of arithmetic as will enable them to combine the various principles in the solution of any complex problem which can be solved by the methods of arithmetic." In other words, they must possess such a complete knowledge of arithmetic as will enable them to take up at once the higher branches of mathematics without further study of arithmetic. Grammar and geography are examined in the same way, history is confined to the United States as found in the ordinary text-book, and writing and spelling are tested together in dictation, while reading follows the usual method. Certainly less could not be demanded of young men between the ages of seventeen and twenty-two, who are to make the course in military engineering and the science of war in four years. The amount of study

done by the cadets in that time is remarkable for its variety and depth, and is achieved while devoting the usual time to physical development, recreation, social life, private reading, the exacting dress parade, and various outdoor duties.

The studies of the first year are mathematics, modern languages, history, geography, ethics, United States drill regulations, and instruction in the use of sword and bayonet. To these are added in the second year drawing, natural and experimental philosophy, chemistry, mineralogy, geology, and practical military engineering. In the third year natural and experimental philosophy, chemistry, mineralogy, and geology are added, while history and modern languages are dropped. In the fourth and last year the full course embraces history, geography, ethics, law, modern languages, science of war, civil and military engineering, practical military engineering, ordnance and gunnery, drill regulations, and natural philosophy. The text-books and the examinations indicate what standard is required in all these branches. In the first year the cadet attends lectures in ethics and history, devotes considerable time to English composition and the reading of the French language, receives instruction in handling the soldier, the company, the battalion, and in managing siege and light artillery, and finds his hardest work in mastering the elements of algebra, geometry, trigonometry, surveying, and in wading through analytical geometry, and the logarithmic tables. The second year sees him in the mazes of the differential calculus, deeper in geometry, and beginning drawing. The latter embraces the construction of geometrical problems, to-

pographical maps, the plotting of surveys with lead pencil, pen and ink, and colors, and the use of photography in surveying—so that it is not the child's play of our colleges. He receives practical instruction in the management of cavalry, in the use of small arms, and in the construction of pontoon, spar, and trestle bridges. The study of French is continued, English is left to private reading, and history is dropped.

With the third year the studies becomes more severe. Drawing now embraces free-hand and landscape drawing in black and white, mechanical and architectural drawing in ink and colors, and ordnance construction. The study of army management includes infantry and cavalry tactics, light and heavy artillery service, and sea-coast artillery; practical military engineering continues the instruction in building bridges, and adds the laying of gun platforms, building of revetments and obstacles, and the art of military signaling; chemistry, mineralogy, and geology are introduced along with anatomy, physiology, hygiene, and elementary lessons in electricity and magnetism. The mathematical studies are analytical mechanics, astronomy, and the elements of wave-motion relating to sound and light. Naturally the fourth year makes the heaviest demand on the cadet. The study of history and ethics is resumed together with modern languages; law is introduced as a necessary study for military leaders, and three branches are taken up—international law, United States constitutional law, and military law—in their relations to the practical duties of the soldier; the study of tactics is continued in theory and practice; that of military engineering instructs in the prepara-

tion and application of siege materials, in laying out field and siege works, in field telegraphy, night signaling, use of the heliograph, and reconnoisance on foot and mounted. Astronomy is continued, and the study of ordnance and gunnery, both as to construction and management, is introduced. Finally the science of war is taught and civil and military engineering is continued, embracing such studies as military mining, field and permanent fortifications, attack and defence of fortified places, and stereotomy.

This course of study, carried through in four years, seems severe enough to daunt even the most capable and studious. Few are ignorant of the difficulties of engineering, of the absolute necessity for thoroughness and perfection in studying it. There can be no sham engineers either in war or in peace. Discovery is too quick and certain. The West Point cadet must study faithfully and steadily to answer the demands which the curriculum makes upon him. The faculty do not waste any time on the lazy, stupid, or unwilling. The marking system and the examinations bring such characters to the door of dismissal with promptness. Each day the cadet knows his class standing in every study, the rate of progress, his deficiency or merit. The professors know the students' qualifications from day to day, and give many a warning to the delinquent before his fate overtakes him. The examinations are merciless. There is no escape for the incapable or the unprepared. A cadet can save himself from dismissal for incompetency only by resigning before the examination, which is certain to destroy him. In the higher mathematics no student can advance an inch, as we all know, until he has

mastered the preceding inches. Consequently the failures are quickly detected at West Point and as quickly dismissed. The classes advance like an army on the march in even lines, and none perceives the unfortunates who drop out from fatigue or sickness or death. As a result of watchfulness in the daily and official examinations, perhaps thirty per cent of the candidates fail to graduate. So much the better for the army.

The aim of the Academy is to turn out as perfect a leader of soldiers as human skill and the circumstances will permit. One has only to attend a commencement day at West Point to see the splendid success which has rewarded the efforts of the faculty, in those matters purely external. The physical strength and perfection of the young officers are patent, their military grace of carriage and movement is superior, their dress and manners are indicative of the gentleman. The officers who taught them preserve to middle age and later the military erectness, suppleness, grace, and polish of their youth, and show a striking contrast to civilians with their unwieldy and ungraceful bodies and ridiculous carriage. As to the value of the training at West Point to the army the testimony of General Winfield Scott is enough: "I give it as my fixed opinion that, but for our graduated cadets, the war between the United States and Mexico might, and probably would, have lasted some four or five years, with, in its first half, more defeats than victories falling to our share: whereas in less than two campaigns we conquered a great country and a peace, without the loss of a single battle or skirmish." Foreign experts have given it

as their opinion that this Academy is the best in the world. The secret of its success is that it exhausts the capabilities of its students and professors without tasking too much their physical powers.

No educator can study the West Point methods without arriving at the conviction that not one moment is lost in the four years' training, and from the military standpoint not a single opportunity neglected. Mentally and physically the officer is precisely what he ought to be at graduation—a gentleman and a soldier. He is at home in any circle, can command and obey with military promptness, and is ready to serve in any post that does not require actual experience in the field. In a pinch he is prepared for that also. The arrangement of time, the strictness of discipline, and the constant supervision exercised over the cadet are worthy of notice. In four years his vacations amount to sixteen weeks, unless sickness has intervened. The time that would be taken up in vacation is spent in an open camp on the West Point plateau, where the cadets live in tents, under military discipline in part, and for the two summer months study practical military methods. Health, pleasure, and study are thus combined. Social life is cheerful through the hops and private parties gotten up by the cadets and their friends and visiting relatives. Military discipline guides and controls the life of a cadet from his entrance to his departure. Supervision is so constant that no detail of his time, studies, dress, behavior, meals, or recreation is overlooked; yet there is nothing repellant in it, nor inconsistent with the duties of officers and gentlemen. In all things demanded by his profession the cadet makes ever

advance. Study does not intrude on recreation, the bodily health remains vigorous, and the mental standard is attained. The last point to be noticed is the most important. After careful study of the Academy and inquiries among students and professors one fact was made evident: that the requirements of the curriculum could be answered by any average intellect with something more than average application. This would seem to be the ideal rule by which to measure any educational standard.

To conclude, the Military Academy proves that a boy's capacity can be exhausted without injury to the body or mind, and with positive benefit to both. It is a fine illustration of what the American boy can do under capable masters, and upon purely human motives. If he can there achieve so much in the way of education and self-discipline, what standard is too lofty for the young man called by God to the priesthood of Christ? If the professors at West Point can do so well from motives of patriotism or military pride or a chivalrous sense of duty, what limit should there be to the labors and sacrifices of the men who train the seminarians? As was said in a previous chapter, this study of the Military Academy is not given here with the design of casting reproach on our seminaries or colleges, or even with the expectation that the military standard is to be imitated. The sole object is to show what the average boy can attain in all-round training. Then it will be the pleasant task of the writer to describe in the following chapters how a model seminary might be built on the lines of the Academy; how the same thoroughness might be introduced in suitable ways into the entrance and

other examinations; how as much might be demanded of the students, and more given to them; how they might be governed by a faculty as able as that of West Point, on a system as complete and satisfying; how they might be sent into the world as well prepared for their peculiar work as any West Point cadet; how health as well as doctrine might be secured to them; how they would lack nothing but what they ought to lack—experience; and finally, how all this might be done with as little money as possible, and less than might be imagined from the details of the educational scheme. The money end is the practical part. Lack of it means hardship for student and labor for professor, but not always deficiency of results in the mental order. Some very needy schools furnished hundreds of capable scholars.

To sum up these opening chapters, the foundation of this essay has been laid in them. It remains to make prudent application of the principles therein illustrated. The standard to be reached by the individual priest has been described with a proper regard for the limitations peculiar to American Catholics; the means at hand are known; the authorities know what our colleges can do for their graduates with proper encouragement. They can see in the study of West Point Academy what are the capabilities of the American boy, and how much he can accomplish in a given space of time. It is the writer's opinion that a seminary system can be founded which will turn out a priest as fitted for his work as the military or naval graduate is fitted for his particular sphere, with less expense than the facts would seem to demand; a radical change of methods being required of course,

and more wisely directed labor from professors in our seminaries and colleges. In order to explain how the work can be accomplished it will be necessary to enter into every detail of seminary life and instruction. The seminary buildings, their location, material, heating and lighting, and ventilating, the different rooms and their uses, the general discipline, the food and its preparations, the physical, mental, and spiritual development of the students, the special training to fit them for the people and locality, the professors in charge—all in turn must be the subject of discussion.

ST. MARY'S SEMINARY, BALTIMORE, MD.

PART II.

Health, Strength, and Manners.

Now David was ruddy, and withal of a beautiful countenance, and goodly to look upon.—1 *Samuel* xvi. 12.

CHAPTER V.

DIOCESAN SEMINARIES?

BEFORE entering upon the question of training the clerical student, it must first be determined whether the diocesan seminary is to be the chief institution for educating the priest. It seems to be the ambition of the majority of bishops to found seminaries in their respective dioceses, without much regard to the quality of the seminary which their means and the circumstances will permit them to build. As a consequence one will find in the holes and corners of our neighbor, British America, seminaries of every grade of inefficiency and meanness, engaged in turning out a priesthood a shade less worthy in each generation than the priesthood which preceded it. Without means to secure competent and large-minded faculties, or to keep in touch with the outside world and its progress, their product is narrow and little to an extreme degree on the intellectual side, though all credit must be allowed to their success in educating a virtuous priesthood. Many judicious priests have seen with regret the strengthening of this tendency toward diocesan seminaries in the United States. Already we have our St. Wayback colleges and seminaries, and if the good sense of the American community does not prevail we shall be worse off than our neighbors within half a century. The Council of

Trent, it is true, has ordained that all cathedral, metropolitan, and higher churches shall establish and maintain their own seminaries, when able. But this decree was passed for the purpose of securing the best possible training for the priest, and is not to be interpreted in such a literal fashion that it would become a real hindrance to the very result its framers had in mind.

In this country we have never been able to carry out the letter of the decree for lack of money and men. Now that the day is at hand when these lacks trouble us no more, the diocesan seminary has become unnecessary and cumbersome, and may do as much to defeat the intentions of the Tridentine legislators as it once helped to carry them out. It does not suit the times nor the country. It is too small and too ready to fall into diocesan narrowness. It had a strong *raison d'être*, and still has for some countries, in the days of the Lutheran revolt, when bishops and dioceses were fewer, the latter often containing one, two, and three thousand priests. Local boundaries were then more than national limits in the common mind. A diocese was often a civil principality, and all life centered in the see. The common people travelled not at all, because it took money not only to travel, but to travel with safety. The average staid citizen ended life where he began it. The average priest found his diocese a wide world, hence the necessity of legislating diocesan seminaries into popular existence at that time. We have not had the diocesan seminary in America, and have relied upon the central institutions at Montreal, Baltimore, Troy, and in foreign countries, to educate the cleric. The

present clergy of New England were trained side by side with the clergy of Canada in the Sulpitian seminary of Montreal, or with the clergy of the New York province in Troy, or met the students of the South and West in St. Mary's seminary of Baltimore. As a result the New England cleric is more in touch with his times and the brethren of all parts of the country than the priests of any other section.

The central, not the diocesan, seminary is the institution best suited to the times, the nation, and the general purse. The man of intelligence is to-day the world's citizen. Intercommunication is so easy, news is spread so thoroughly and cheaply, that a man is not educated unless his acquaintance with the earth is large. The mere living in certain localities is an education. The great cities of Europe and America are real schools to those who so use them. Life and its problems are brought to a focus in the centres of population and activity. The student learns much and well in a short time. The mere association with the students of other lands in the same pursuit can be made an education. It enlarges the mind and the sympathies. All this is so well known as to be commonplace in the utterance. The marked tendency of the age is toward concentration of effort. Not only the little industries are swallowed by the large, the small states merged into the greater, but the lesser schools fade before the superior advantages of modern universities. The central seminary, not confined to the students of one or two dioceses, located in a social centre, patronized by clerics of all sections, is in line with the present tendency. It provides the advantages of locality and association

mentioned above; it is apt to be entirely free from the unavoidable narrowness of a diocesan institution. These advantages may be all negative, but they are none the less advantages. The true student would much prefer a training in Montreal or New York to the same training in Wayback, for the reasons which make Paris preferable to Albany. In planning new institutions or adopting new methods it is advisable to study the tastes and manners of the age, and rarely is it wise to run counter to them. The Jesuits are close observers of men and events, and in this country they have located all their colleges in the larger cities. As a consequence their colleges will get the best students in numbers, and can give them the best possible training. The narrowness of diocesan seminaries is as certain and ineradicable as the narrowness of a country town. The professors and superiors may have the best intentions, wide experience, liberal views—nevertheless their diocesan seminary will be narrow in fact if not in intention or method. And if the time could be conceived when this country would have a seminary in each of two or three hundred dioceses, the fancy might easily grow confused manufacturing two hundred special atmospheres to surround the said seminaries.

The central seminary is better suited to the genius of the American nation; in fact it is the only one at all suited to our political condition. We are not believers in centralization of political power, and as a consequence our dangers will always lie in the independence of the different states, in the exaggeration rather of their special powers; just as in the old monarchies the danger lay in the assumption of

tyrannical powers by the monarch. Sectionalism will always threaten our union. It is not possible to confer any greater strength on the Federal Government; therefore the bonds which hold the whole people in unity of feeling and in common sympathy must be closely looked after and tenderly strengthened. The leaders must remain in touch, and if they can be educated together so much the better. The Catholic priesthood must be national at all times. We never wish to see again the sectionalism of the Rebellion. The priest must be the model patriot, and the leader to whom the people can look for the truth when selfish political leaders are scheming for disunion. The clerical body must therefore be one in high political sentiment as well as in faith. The members must have real acquaintance with one another. The priests of the different parts of the country must have known one another through seminary days, through the common literature and journalism afterward, through frequent conventions and social meetings all their lives.

The diocesan seminary is helpless in creating this common acquaintance and feeling. It is really a great hindrance to community of sentiment. The central seminary alone—in which the youths of all sections sit down for six years of study and holy comradeship—can do the work of bringing the clergy into a noble and fruitful sympathy, into unity of sentiment, which does not exist among them at present in this country. Exclusiveness is the mark of the clerical body in the United States, and seems to be extending its powers. Were it not for the colleges it would be possible for the student of a particular race or a

particular section to pass through his school days and his whole life without getting intimate acquaintance outside that race or section. The Jesuits are divided into a German and an American body, with special novitiates and spheres, and after entering the novitiate their novices never meet one another or outsiders in social companionship. The Redemptorists are German in their official life with a certain condescension to Americans; the Franciscans are either German or Italian; the Dominicans are seen no more after the novitiate closes upon them; the descendants of French-Canadians are largely educated in the province of Quebec; the natives of German blood are shut up in German colleges, seminaries, parishes, literature, and social life. In dioceses of mixed populations the clergy of the various nationalities do not hold any but official intercourse with brethren of another nationality, forming social circles on race lines. In the very councils of the church their interests clash. What a spectacle! And all the more foolish because of the fact that the main body of Catholics are natives of this land, and have the common bond of patriotism to draw them together.

Thus with the religious communities standing apart from the secular clergy, from one another, cultivating exclusiveness in their own circles; with the dioceses indifferent and often hostile to one another; with the circles within circles formed in the single dioceses; with the clashing of race interests in the general life of the church in America—we present a favorable flank for the attack of heresy and schism, and seem to be a helpless force in the important task of holding the people in unity of sentiment when treason and

sectionalism scheme for a following. In fact, were it not for the colleges, of which the great majority are American *nolens volens*, our condition would be hopeless. The first ray of light into this darkness brought upon us by the supineness of the leaders is the establishment of two novitiates in the vicinity of the Washington University: that of the Paulist and that of the Marist community, with the promise of others. The intercourse of the secular and the community priests from all parts of the country in the capital of the nation is the most hopeful sign of the times. The central seminary is thus foreshadowed. A hint is given of its possibilities at an opportune moment. The establishment of Brighton Seminary near Boston has shut off New England from its former friendly intimacy with New York and Quebec. The Middle States are fast surrendering to the diocesan seminary, as no less than ten of these institutions are located north of Baltimore. The West is ceasing to send students beyond Cincinnati. In fact it may seem useless to write of the central seminary at all. It is not a popular or practical idea with the current running the other way. Only one fact stands in its favor, that not one out of ten diocesan seminaries is fit to carry on the work of training the priest as the time and our needs demand. Scarcely one has a sufficiently numerous or competent faculty. They all limp in some particular, and the excuse is poverty. It is valid, but if two-thirds of the number retired from the ministry of interference the rest would have students, professors, and means in plenty.

It has occurred to more than one observer that the one way out of all difficulties is to adopt the Roman

idea of the Propaganda with an American application. A hint of it is provided in the establishment of the novitiates of religious communities around the Washington University. If a central seminary were established at New York with a single competent faculty, dioceses from afar could build their colleges there and enjoy the facilities of the highest education at a bearable expense. One faculty, one library, one rule, one method, and many buildings. Such seminaries would partake of the nature of universities; they could be located at important points from New York to San Francisco; their advantages would be innumerable; the poorest diocese with sufficient students could have its special building in charge of a rector. It is unnecessary to dwell upon the details of the scheme. It unites economy and efficiency. It adheres almost to the letter of the Council of Trent, and pays a compliment to the Roman idea. It does away with diocesan narrowness and inefficiency. It would be the death of exclusiveness. It would hasten the day of unity. The new seminaries are going up rapidly in different parts of the country, and few of them seem to recognize the new day and the new ideas. The bishops are planning apparently on the old lines, which might not do much harm if their plans could be changed by their successors. The mischief is that they rarely can be changed, and so a legacy of tribulation attends the memory of men who thought to do good without considering the generation which was to reap poorly from their sowing. It is a wise thought to leave scope for alteration in plans that affect three or four generations. It must be confessed that men do not build that way, not even the

religious communities with their celestial inspirations. Founders love to bind the future to their crotchets, even as a will-maker exults in putting restriction on his heirs.

The ecclesiastical authorities in great centers of population need consummate prudence and wide vision in this regard. The present has little respect for the past in practical matters. A man of the best intentions and of creditable talent can often get more curses than blessings from an irreverent and nettled posterity. Cardinal Vaughan of London, an experienced, inventive, and large-minded prelate, evidently shares in the views expressed in this chapter, and has no confidence in diocesan seminaries which are not able to provide the best and most liberal training. As soon as he took charge of the see at Westminster, he promptly closed the diocesan seminary of Hammersmith, sent his students to Ushaw, persuaded three or four other bishops to do likewise, and, when criticised for his action, defended himself in the columns of the Tablet with reasons of the same character as have been advanced in this volume. He declared that in Ushaw he hoped a half score of dioceses might concentrate their funds and energies, and get perfectly trained priests from a well-appointed seminary instead of depending upon three or four struggling institutions unfitted for the work. The American bishops should profit by his example.

CHAPTER VI.

THE STUDENT AND HIS TENEMENTS.

THE tenements of the student are four: the primary school, the college, the seminary, and his own body. He lives in the three first a limited number of years, in the last for his lifetime. The attention paid to the four by experts and the authorized is justified by the circumstances. Never have they received such notice and study as at this time from analytical minds. The Greeks of course were remarkable in their esteem for beautiful bodies and fine buildings, and for the sciences upon which both were constructed. They were not so careful as to the numbers who might attain physical perfection, or as to the extension of architectural beauty to the dwellings of the poor. Nowadays our thinkers are bound no man shall be without a fine body and its natural social counterpart, a fine house. In particular the tenements of the student are an object of their deep solicitude. School and college are being studied with enthusiasm; even the clerical seminary is getting attention; and the body which must carry the mind from one eternity to the other, from nothingness to life eternal, has a host of artists and physicians and athletes and hygienists inventing new wheels to carry it up to the limit of a century. This is delightful to the souls who believe that this life should be made

as pleasant as the facts permit; and where is the soul, saintly or sinful, that would object to so sound and divine a doctrine? Man must live, and decently; his house and his body ought to be pleasant tenements; and that civilization is a poor thing which cannot secure him a decent home and a decent body. Therefore in training the youth for his career in time and eternity nothing is trivial; and after soul and intellect his earthly tenements are of prime importance.

The advocates of a wise asceticism in clerical life may well object to the exaggerations of recent theorists on physical development. There is in the present air a new ism, which may be called athleticism. It is the wish of the writer to avoid any concessions to this new quasi-heresy. The priest is the natural representative and official guide of the ascetic life, and the seminarian should be trained in the principles and methods of that life. It is the life of the cross. The spirit which breathes in true asceticism should animate the levite and the priest from the moment of the divine call to the exit from this world. As far as the new athleticism neutralizes or minimizes this spirit of the cross it must be denounced and destroyed. Yet it should be borne in mind that there is a true athleticism as well as a false; and a false as well as a true asceticism. The confounding of them has wrought much confusion among Christian educators. If they are confounded by the readers of this essay the author will be hopelessly misunderstood. The true asceticism looks more to the end than to the methods; the false attaches more importance to the methods than to the end. The professors of the latter will read the next chapter with disgust;

material things in their opinion should have no interest for the priesthood; food, raiment, and housing sufficient to give the will a body to work in and upon, and no discussion of the making, the cooking, the building,—this is their ideal; while all familiarity with the body looks to them like a surrender to concupiscence. We have all seen some of the results of this false asceticism in our seminaries; where it was often regarded as a sin against the spirit to complain of cold rooms, bad food, poor hospital treatment, long kneeling at prayers, and other violations of the rules of health and common sense; and a demand for a gymnasium or reasonable variety in exercise was thought to show a lack of vocation.

The true asceticism has a better grip on the present. It is practical. It takes account of all things in their exact relationship to the end; it gives to Cæsar just tribute; it puts the work before the fast, the prayer before either, the spirit in command of all. It finds "just enough" more difficult than the art of fasting, and the exterior heroics of the saints; it acknowledges a difference between races and climates in the application of ascetic principles; more than all it admits that it is easier to acquire personal perfection than to preach perfectly the gospel of Christ. It admits that certain literary exponents of asceticism lay down rules whose observance would hinder the work of charity in the church; as a matter of fact their observance in seminaries has deprived students of health and spirit, often of reason, and given the dioceses too large a percentage of invalid priests to support. The saints were noted for their prudence and heroism; many ascetic writers have more heroism than pru-

dence. Severity in the ascetic training of the young cleric is hurtful. The modern Christian world has no sympathy with severe asceticism, and rejects both its practice and its literary expression. But the spirit of the cross remains, and only the expression of that spirit need be changed. The endeavor of the writer is to make that expression in the American fashion, which may also be called the English fashion, and the Irish fashion, for it has found support among the clergy of England and Ireland these many decades.

There is a true athleticism and a false. The latter has let lose on the world within twenty years a set of whooping, hurdy-gurdy lecturers, whose sole religion is hygiene, or physical development, and whose dogmas are anathemas against certain foods, against marriage, and against any other process of training children than that of the stock-farm. They are irreligious in intention very often. This spurious athleticism makes the human body divine, and the stomach intelligent. Its aim seems to be methodic sensuality. Its honest contrary has the legitimate object of securing to each human being a sound body for his career in the world, and commends itself to sensible men by its reasonable principles and methods. Educators have adopted it with joy, and the students of the world have been fascinated by its charms. It is unnecessary to describe it here, as its features will be described in later chapters. This point, however, is to be observed: that educators must choose whether they will or no between the true athleticism and the false. The proper training of the body as well as of the mind and the soul must hereafter have a place in all schools. The people recognize the enormous

value of careful physical training, which develops the young body properly, hinders and cures sickness, and aids both mind and soul in the way to perfection. They are as bent on getting this physical training as shrewd educators are bent on giving it. In this the moderns differ nothing from the ancients, except that the educator now secures for each child in the schools what was done for the luckier ones of other days in the court, the camp, or the jousting-field. The scientific treatment of athletics is the modern blessing. It has found its way into the popular heart, into the schools and colleges. It must enter the clerical seminaries, modified of course by the aims of the seminary, but none the less scientific and thorough, and in accord with the tastes of the time. A vigorous manhood, muscular and virile, is highly prized by the English-speaking priesthood all over the world. It has steadily refused to accept the physical standard satisfactory to the clergy in some parts of Europe. The ideal priest in English-speaking countries must have all the popular virtues of the manly as well as the priestly standard; a gentleman in polish and education, chaste and pious, and of good physical presence, with a taste or appreciation for the athletic sports of the nation, if without skill in them. Rarely has the seminary which trains the American priest paid any attention to the facts in the case. For some years it has resisted the pressure brought to bear by the students in favor of athletic games. That it cannot resist any longer is made clear by the building of gymnasiums in the new seminaries.

However, the facts in the case deserve equal consideration with the theory, and the writer proceeds

to describe for the authorities in seminaries the American boy in his games, in the home circle, in that entire period of training which precedes his entrance into clerical life. The facts precede the theory naturally. At four years of age the American boy begins to throw stones, and snowballs, and loose things generally, but always at a mark. In self-defense his parents and trainers provide him with a mimic bat and ball, and thus introduce him to his athletic career. At seven he is a baseball player of experience; he has wrestled and boxed with his comrades in the meantime, and has seen through a knot-hole, or attended, the athletic games of the clubs or academies in his locality. He has been at the circus. He has learned to swim. His whole play-life is ruled by the athletic idea. In summer he spends much of his vacation in the water; from the pond he goes to the ball-field; intervals are devoted to wrestling with his comrades, to spasmodic boxing, to playing circus with home-made trapezes, paper hoops, parallel bars, and the like; and the city boy tries his speed and wind and daring by occasional trial heats with the police. In school he gets light gymnastics, and drills, the clubs give him heavier work in the gymnasium, the colleges graduate him into amateur baseball and athletics, and strive to keep him occupied as well as healthy. He skates winter and summer, with the blade for the ice and the wheel for the street. He is a bicyclist, a yacht-owner, a fisher and hunter, a fencer, a hand-ball fiend as his tastes run. He carries these athletic habits far into late manhood. These are the facts. Compare with them another fact: that he must surrender at once, as if

paralzyed, the habit of his life the moment his foot passes the seminary threshold, in deference to a theory of clerical physique and activity which does not belong to this country and has no countenance here. His sole exercise now is a long walk daily, sufficiently dull to neutralize its naturally healthful effect. He is permitted hand-ball under restrictions in a few places, and other institutions permit base-ball with limitations.

With the results we are all familiar. What are our seminaries but homes for hypochondriacs, where dyspepsia, headache, constipation, biliousness live riotously and drive many students to the grave, or bring on scrupulousness and other forms of insanity, or send them into the world with lowered vitality and enfeebled constitutions. The mere change from the active life of the world, where vitality is fed by air and vigorous exercise, to the quiet, dreamy, physically inactive life of the seminary is enough to deprive the vigorous youth of physical and mental vitality within a year. That it does not is due to the students themselves, who try to make up in the vacations for the frightful losses of vitality inflicted by the seminary routine. There is something criminal in the indifference which overlooks the conditions from which the student departed to accept the life of a seminarian, and provides no intermediate step to let him down gently from great physical activity to comparative inactivity. If the advocates of clerical decorum after the European mode are to prevail, they should at least grade the road from one routine to the other. Instead only too many of them accuse the victims of their discipline of lack of vocation when

the latter complain of the ills to which indifference and incapacity alike have subjected them.

An additional woe for the American student springs from his home training and habits with regard to food. He is usually a hearty eater of strong food. The average home is not so poor but that it affords some variety to its inmates, and the cooking is adapted to the tastes of the family. At the least each can get what suits his digestion, no matter how simple and inexpensive may be the *menu*. The vigorous life outdoors easily assimilates any sort of food. Still we are a nation of dyspeptics, and have grown particular in our eating habits. College fare is not different from that of the seminary, and its simplicity causes much grumbling among students; yet dyspepsia on account of the food is practically unknown in the colleges. The physical activity and greater freedom of college life secure a comfortable digestion, which is the main thing in keeping the general health good. The seminary table is severe enough, and ought to be better in details to be pointed out later; but its severity is as water to ice compared with the internal anguish caused by nature's attempts at assimilation of the food. It is incredible that our seminary educators can expect a young American to keep his health and mental powers after the sudden and cheerless change from a fair table and an active life to a poorly supplied table and a sedentary routine. It is regrettable that a student must do without physical development in the seminary; yet, in addition, to lose his health there, or suffer injury which takes years to repair, is an outrage. It could be tolerated only by the innocent, who have

trusted too much to the supposed good qualities of old systems.

It is against the nature and habits of the American student to lay aside his love for athletic games. It is plain that to do so suddenly must bring injury to his health. No American educator can see any valid reason for banishing the national games from the seminary campus, inasmuch as they are necessary to health and an interest in life. This essay will go a degree farther, and advocate the physical development of the student who enters the seminary with too little vitality, or weak constitution. It should be within the province of the seminary, as of the Military Academy, to develop the growing youth into a healthy man. Not only the mental and spiritual growth, but the physical should receive proper attention. The parents of the young men have surrendered them to the seminary quite as absolutely as the military cadets are handed over to the government; and it is their right to have their children looked after in all essentials. It may look spiritual to display a certain neglect of the body, but with growing children that sort of spirituality is out of the question. There is one other matter which can only be hinted at here: the relationship between health and natural chastity, between ill health and impurity. The seminarian is preparing to take the obligation of chastity. The yoke which he puts upon his nature ought not to be weighted beyond endurance. There is a natural chastity, born of a healthy body and a careful training, which is found in many who have never had any stronger motive for preserving a fine purity of thought, speech, desire, and action through many

years. Medical men attribute this natural purity to perfect health, good home training, early discipline in restraining the passions. For the future celibate this natural chastity would be an immense aid in the temptations of life. It does not depend upon the absence or paralysis of virility, which in themselves are no guarantees of a chaste life; but rather upon harmonious conditions both in the body and in the mind. These harmonious conditions are the result of a vigorous and well-ballasted vitality.

Once upon a time men looked upon muscles as the signs of strength; now they look to the vital, or staying power, roughly called "sand." Without this vitality, which often exists in sick and deformed bodies, there can be little mentality; in the man aggressive mentality is said by the learned to spring from the virile powers; as a conclusion one cannot but feel the interdependence of health, virility, mentality, and natural chastity; all three in turn having their sources in part in perfect health, perfect vitality. A feeble body, on the other hand, seems to be the true parent of a crotchety mind, and impotency; in many cases this physical feebleness leads to various forms of impurity, as medical men testify; even in persons who before were of pure habit, and who still hold to the standard of chastity. What is all this but a crude dissertation on the *mens sana in corpore sano:* a principle so well accepted in theory that few ever take the trouble to put it in practice unless their own body is concerned. It needs a new application for our seminaries. The writer concludes, therefore, with the assumption that the next chapter is not without justification. And with another, that the seminarian has a real right

to his health, to proper physical training in the seminary sufficient to keep him in health, and to give him a sound in place of a weak body, as far as healthy conditions of living can do it. If the West Point Academy can perform these wonders for the leaders of the army, there is no reason why the seminaries cannot surpass the Academy. Poverty is the excuse made by some faculties for the lack of efficiency in this and other matters. It is often a legitimate excuse, but not to be received in this instance. The poor are rarely without the blessing of health; the poor seminarians are too often persecuted by dyspepsia. In later chapters it will be seen how poor excuses can support evil traditions through decades, in spite of the onslaughts of truth.

CHAPTER VII.

PHYSICAL DEVELOPMENT.

It is perhaps unnecessary to describe the attitude of the average seminary faculties toward all things hygienic, and especially with regard to the physical development of the students in their charge. Building with reference to the health of tenants is of recent date, and the ancients are not to be blamed for not doing that of which they and their day knew nothing. Moreover, the seminary buildings now going up in America, or recently erected, as in New York, Boston, Rochester, and St. Paul, are all in the hands of competent architects, and are or will be fitted with the modern conveniences; and as to the older establishments they are too conservative often to be disturbed by any clamor for such innovations as baths, gymnasiums, sanitary kitchens, and the like. God speed and bless their dismantling and decay! They did mankind good service, and hundreds of the noblest hearts sanctified their fortress-like walls; for whose sake let us add no reproach to the insults of time and change. One evil of the old-time management is, however, likely to cling to the most finished and modern of our new seminaries, and to appear in mischievous power whenever the two dire constellations, an economizing bishop and an imprudent bursar, arise in conjunction above the horizon. This

evil is insufficient heating of the seminary. Who does not recall with a malediction the theories and practice in vogue on this matter ten years ago, and still in favor in many seminaries; when the chapel was without heat all night, and the classrooms also, nineteen out of the twenty-four hours; when the heat was turned on an hour before these rooms were to be occupied, and the dead cold of unventilated rooms pierced the very marrow and paralyzed soul, mind, and body together, leaving only the ability to curse with stiffening lips the authors of our sufferings. The cruelty of this ignorance, indifference, neglect is not to be easily condoned. Heat is a necessity to the healthiest body; what must it not be to the young, growing, sometimes enervated bodies of students? It should be the care of superiors to have in every room of their institution a healthy, equable heat, in which the functions of the body, the mind, and the soul, as they must work in a clerical student, can go on with sure ease and comfort. It is unnecessary to point out the necessity of moderate, equable, and well-regulated temperature in all dwellings occupied by men; those who wish to dispute the necessity can go argue with the red men; this chapter now takes up the question of proper physical development for seminarians.

The gymnasium will hereafter be an ordinary feature of all American seminaries. It will be the official department, the bureau, for all things connected with health and physical development. Nevertheless its mere presence among the other buildings will not assure to the student either health or development. There must be teachers, a system, examinations, and results must be watched, secured, and

studied as in other departments. How can all this be done, at what expense, with what labor and method? Let us learn from the Military Academy and from Yale College. At West Point each candidate is subjected to a physical examination; if he be not in sound health, fairly-formed, with good teeth, hearing, eyesight, he is rejected; he will be accepted otherwise though in point of development he may need much training to bring him up to the standard. At Yale the physical examination is not compulsory, only for those who are to make use of the gymnasium. This plan might be more acceptable to the majority of seminarians, though the compulsory examination is not without its merits. Either should be adopted for our seminaries, and the examination once made the student's condition should be entered upon the books, his athletic class named, and such advice given him as the circumstances suggest to the examining physician. If his heart be weak, or his vitality low, he will be warned against excesses in exercise. Defiencies in form, such as narrow chest, round shoulders, deficiencies in movement and posture, such as walking or standing with toes inward, will be pointed out to him, with instruction how soonest to get rid of them. This physical examination will be repeated twice each year by the medical man in the case of first-year men. For the healthier and more experienced the annual examination may be sufficient.

The records of physical examination are to be the guide of the physical instructor in charge of the gymnasium. According to the record, he will assign the student his class and his methods of exercise. So familiar are we all with the methods of the modern

college gymnasium that it is unnecessary here to go into details. It its enough to say that the physical instructor and his school are to be permanent features of the seminary course; that the seminarians are to attend the gymnasium as they would a class in dogma; that a record is to be kept of their progress; and that they are to indulge in all the exercises peculiar to the gymnasium, drill included. Lectures on hygiene, on domestic medicine, on self-treatment in slight disorders are a necessary feature of the gymnasium instruction. The result of five or six years of intelligent and systematic work after this fashion will secure for each seminarian what is secured for each West Point cadet, a fine vitality, sound health, a graceful body, and a graceful carriage, when the constitution is good at the beginning; and in the case of the feeble or deficient this training may build up a new and sound body, or at least add to the vigor and years and usefulness of the student. It will send a young man to the mission well prepared to endure labors and to take care of himself; intelligent in the care of his body, he will reach maturity as graceful and sound of body as do the officers of the army; and his chances for old age are bettered. Whereas at present too large a number of the young priests enter upon parish work emaciated, weak, bloodless, spend years in recovering from the injuries inflicted by seminary training, grow fat and shapeless in body before their youth is passed, and often grow mentally morbid, and drop into the grave between fifty and sixty after a physically irregular and uncomfortable life. To all objections which may be offered against the suggestions of this paragraph there is but one

response: the American clergy are quietly adopting them all in their private lives as a means of reaching a vigorous maturity and a respectable old age. They are reading up hygiene and medicine, with a view to self-treatment. They are investing in health-lifts, boats, bicycles, and gymnastic apparatus. They practice the Kneipp system. In a word, they are doing now what should have been done in their school days. Need another word be said?

We hear a great deal about the ecclesiastical spirit and the destruction of it by the practical materialism of games and athletic exercises; but contrast with these exercises the practical materialism of a bitter struggle for health; the vacations, the indolences, pleasures, consultations with doctors and nurses, money spent, medicines swallowed; and who can hesitate in his choice of materialisms? No: the gymnasium and what it stands for in our American world are here to stay; the abuses must be guarded against; the spiritual must not suffer; the end and aim of all athletics and hygienics must be no more than the securing of fair health, which it seems God intended we should enjoy in this world; and athletics everywhere are to be regulated accordingly. The priest does not need the muscle of the blacksmith, but he does need as perfect a vitality as can be obtained. His labors, when steadily carried on, are very exhausting, and as they are of the sedentary sort in good part, his vitality, not his muscle, suffers constant drain. It is very true that vitality does not depend alone on athletic exercises and active games for its development. European priests live to an advanced age with as little exercise as a woman might take, and

enjoy a rich vitality to the last. But it must be remembered that their physical training from infancy is altogether different from ours; they do not indulge in the violent games of the American world; they are not accustomed to such physical activity in youth; and the transition to the seminary and the routine of clerical life is not attended with ill conseqences.

The point made in this essay is that the American boy must not be measured by the European boy. He must be taken as he is; and as he is an active creature, it is downright cruelty to subject him to the regime which fits the less active European. The ecclesiastical spirit is a relative matter. Frenchmen are shocked at our national habits of swimming, at our ordinary clerical dress, at our use of tobacco; Syrians are shocked at the lack of modesty visible to them in European dress; but Americans are not shocked at these things; and they are horrified that foreigners should find immodesty where none is intended or thought of. Some trainers of seminarians look upon it as immodesty to remove the soutane for a game of baseball, and consider our common games as unsuited to clerics. We have different views, and we desire that in our seminaries such games as baseball, tennis, and handball shall be permitted to the students in moderation, as a pleasant and rational method of building up that vitality so necessary to body and mind, so useful in repressing the violence of youthful appetites. This is the universal sentiment of the American clergy. Therefore the ideal seminary will see that the gymnasium is supplemented by the games mentioned, and if all the students use them so much the better for the church and the church's treasury.

More important than either the gymnasium or the national games in keeping the student in good health, or providing him with it, is the refectory and kitchen of the seminary. To judge from the universal experience on this point there is not a seminary on the continent where this fact has ever been recognized. We all know the reason—poverty. It is a sound one, —unanswerable. When will we be rich enough to secure sufficient and becoming nourishment for our clerical students is a question not unworthy the attention of the bishops. An examination of the Sulpitian traditions shows what importance these experienced men attached to the kitchen department of the seminary. Their ideals are fine, but the attainment of them has not yet been reached in any institution with which the writer is acquainted. He has yet to meet the priest who could speak in praise of his seminary refectory. It may be that the American ideal of kitchen and refectory is too high for the reach, too delicate to be clerical, too costly to be practical. Let us describe that ideal, and compare it with the actual, which has existed over a century in spite of almost universal malediction. Americans like a cheerful, cleanly, well-lighted dining-room, table-furniture of the simplest, only let the linen, glass, pottery, and cutlery keep clear of the ridiculous in size and shape, chairs to sit upon, napkins, respectable service, such as they could get in the humblest homes. As to the food, four adjectives describe their ideal: good, simple, well-prepared, varied. Could any ideal be more modest, more human!

However, as adjectives have many meanings to many minds, it is fair to set forth just what Americans

mean by good, simple, varied, well-prepared food. For a seminary table simplicity would mean a breakfast of bread and butter, coffee or milk, fruit, and a cereal like oatmeal; dinner of soup, meat, two vegetables, dessert, bread, butter, and coffee; a supper of bread and butter, tea, and an appetizer such as cold meat. Simplicity is beautiful at the table of both kings and churchmen, but its charm is destroyed when any one of its elements is defective. The writer has seen many clerical tables set forth after this simplicity, and knew that the diners carried away dyspepsia and bad temper from them. All institutions of learning follow this simple regime nowadays; but the butter is poor, for really good butter never yet reached a seminarian's table; the coffee and tea are always pure slop; the fruit and the vegetables are without character; and so on through the list until simplicity becomes a horrible thing to the student. To stand simplicity of any sort, clerical or æsthetic, in table matters, the edibles must be really edible, that is, good. Variety for a seminary table would mean attention to the customs of the country and an understanding of the markets. Americans do not desire European variety of any brand, no matter how cheerfully they may adopt European foods or dishes. Their climate is severe and trying, and the average temperature is dry and stimulating; therefore strong food the whole year round after the home fashion, where the meats are fresh, and the procession of fruits and vegetables in their proper season never ends, is the American interpretation of variety. The careful preparation and serving of food are the very heart and soul of healthy eating, and the mothers in America

among a score of faults in cooking have the merit of pleasing the tastes of their children at the least. Who ever forgets the savor of the home dishes, whose sweetness not even the finest achievements of the Delmonicos can include or destroy? They might have been rough enough in all conscience to an outsider's taste, but there was that in them which might be called soul, so fine was the savor to stomach and tongue. This is as clear a description of what the writer means by simple, varied, good, well-prepared food, as he is able to give. Americans spend far less time at the table than Europeans, and perhaps less than is healthful; but the meal-hour is always one of pleasant converse, the dining-room and its appointments are always elegant, or as near an approach to elegance as means will permit, and table-manners are fair, and improving every year.

With this modest standard before us let us examine the seminary table with all respect for an institution that has slain its thousands like Saul, and is eager to catch up with David, with due allowance for the circumstances. Simplicity and variety have rarely been denied to the seminary table. Beyond that its record is hopelessly bad. The butter, sugar, tea, coffee, lard, and meats are always of third grade; where the seminary has no farm, the milk, fruits, and vegetables are the same, and never plentiful; the refectory is never any too clean, the table-ware is often a burlesque in size and form; and the service furnished by the waiters is of the poorest. The preparation of the best food requires care, good cooks, proper utensils, and good material; but what can the best cook do with third-class material, insufficient help from sub-

ordinates, and a badly-fitted kitchen? When you add that good cooks are never found in seminaries, for the reason that neither pay nor aids are good, you have the condition of the cuisine. Add to this a bursar whose bishop or superior has named the limit of the year's expenses, or whose reputation as a bursar is to be made in one session; add also the mental irritation of the student as he sits before his awful mess and listens in dumb pain to the reader in the pulpit describing the mortifications of the saints; and you have the combination which has made the seminary table a byword in the land. As far as quantity is concerned the charge of starving the students can rarely be laid to a bursar's door; but on the score of edibility not a lawyer in the land would take the defense of the bursars. Here is the precise difference between the simplicity of home and of the seminary. One could eat and digest with joy and benefit the plain fare of his mother's table, while the seminary's coarse and slabby abundance engendered only wrath and stomach troubles.

These statements and descriptions are not intended to irritate the bursars, but they are the facts; and the question is how to do away with them. There is only one sensible response. The authorities must be convinced that a good table is the *sine qua non* of the seminary; without it there is no sure growth and health for the growing youth of the institution; and if dyspeptic troubles are to remain a feature of the physical life, then mentality and spirituality are bound to suffer. The dining-room of the seminary must be a place of cheerfulness, cleanliness, and beauty; the table-service must be decent and becom-

ing as Americans regard the decency and fitness in these things; the kitchen must be something more than a hole in the wall; the cooks must be capable and well-paid, and have enough aid to secure them against overwork, since poor pay and overwork are the chief reasons why the cooks and assistants of our seminaries are invariably incompetent; the food served should be as simple as has been described, but the staples, meat, bread, butter, coffee, tea, milk, vegetables should be the best of their kind, invariably good; and they should be properly cooked, well-served, and varied as only a capable cook knows how to vary the fare by little touches of the cooking art, which turn the same substance into as many dishes as there are touches.

The dinner hour, in fact the three meals, ought to be the grand social hour of the day; therefore the custom of reading ought to be banished forever at mealtimes. This may sound like heresy, when are remembered the high recommendations for this practice, and the fine reasons upon which it is based. None the less is it a hurtful custom for our seminarians, and the good it is supposed to accomplish has never been made plain to American eyes. In its place put the reading of some pointed topic of the day, spiritual, clerical, social, political, what you will, to occupy the first five minutes of the meal, and let the tongues of the students loose upon the topic. Give plenty of time for eating and discussion, thirty minutes for breakfast, one hour for dinner, and encourage the habit of slow mastication. Finally the bursar ought to be a man of sympathy as well as experience. He ought to know that it costs no more in

the long or the short run to live well than to live poorly, and he should be able to demonstrate the fact to his students and to the economic world. Slop-feeding is simply starvation; it is not economy; where it prevails the state or the family or the person is dying by inches. A capable bursar will know the farming district around the seminary for a radius of a hundred miles, and it will be his foraging ground; he will be his own broker and contractor; and he will save the commissions, the dishonesty of the market. In conclusion, all that is advocated here is what the administration of the Military Academy carries out. What it has done our seminaries can do, and ought to do. The gain all round is wonderful from the careful training of the body, the healthy games, the perfect table; fine digestion waits on appetite; healthy boys are less critical of what they eat than the sickly; the general good humor of the students will be increased, and the accidental blunders of the bursar will be the better borne: there will be a stronger mentality, and the spirituality, other things being equal, will be of a higher average. It has already been seen how mentality and spirituality for the average soul depend upon normal conditions of the body.

This brings up another important subject in relation to the health of the student, the management of the infirmary. No man of sense could ever understand why this department is usually the worst managed and worst fitted of the seminary, impregnable to the assault of real invalids, wide open to the tricksters, uncomfortable to its inmates, inefficient in its methods of treatment. It would seem to be a foregone conclusion with the seminary authorities

that ill-health and accidental sickness are a moral impossibility among seminarians; or, that serious illness never begins from trifling causes, and that no attention need be paid to a complaining student until he falls helpless at their feet. The conclusion and the methods resulting are alike barbarous. The sick student meets with harshness and ill-treatment in order that the authorities may make sure of punishing the healthy tricksters who can invade and enjoy at pleasure the dubious leisure of the infirmary. At West Point the resident physician must be in his office at the hospital at five o'clock each morning to meet and examine the students who appear for treatment. The hospital is just what such a place should be in every institution, and the medical regimen is precisely what a boy would receive at home, and even better. Only by his own stupidity and wilfulness could a cadet suffer for lack of prompt attention at the beginning of an illness. The infirmary of the seminary should be the finest department and the best managed, although it is not an hospital. Its director should be a man of sense, knowledge, and kindliness, able to detect the presence of disease, as an anxious parent might, skillful in using the thermometer, and administering prompt relief for ordinary ailments, and sure of the character of the seminary physician.

The clerical student has his peculiar ailments arising from his peculiar conditions. It will yet be worth the time of a capable physician to examine and describe, for the benefit of his brethren who have charge of seminaries, these peculiar troubles. So far they do not seem to be recognized by the seminary trainers, for they have not mentioned them. The

physical ailments of the clerical student are usually the result of a sedentary and confined life, and his mental ailments the result of one-sided,—perhaps "slabsided" would be better,—training in the spiritual life, aggravated by the poor physical conditions. Two prevalent forms of mental disease are scrupulousness and laxity. One student worries painfully over the details of his spiritual condition, and so magnifies his own responsibilities as to make life unendurable and his career impossible. Another runs to the opposite extreme, and while studying the obligations of the celibate and clerical life, listening to the instructions of his teachers, and trying to feel pious, never finds any difficulty in leading a life of riotous sensuality in thought, speech, and act, as opportunity offers. Professors have long struggled with these mental invalids in vain. The worthy refuse to receive orders, and the unworthy persist in sacrilege. It is the writer's conviction that the medical man, not the spiritual director, is the proper person to have charge of these students. If he is a physician of repute he can easily locate the peculiar cause of their illnesses, and undoubtedly effect a cure, if the cases are not too old; and his influence in sending the erotic back to the world and to the state for which they are better fitted, will be very large.

It is unnecessary to be more explicit on these delicate matters. They are mentioned to give an insight into conditions with which our seminary authorities do not seem to be acquainted, and as illustration of the need of perfect infirmaries and skillful physicians for the clerical students. The physicians ought to be asked to devote one day in a week to the seminary,

and the students should have every opportunity for easy consultation with them. The commonplace physician, or he who is crowded with a tremendous practice, has no business in the seminary. Rather, the conscientious man, young, studious, sympathetic, up to date, ought to be invited and well paid for his peculiar and delicate duties among the young celibates. In conclusion, it would take a volume in itself, after long inquiry, to estimate the losses to the church in consequence of the poor physical training provided in our seminaries. Two thousand dollars a year would carry out the reforms suggested in this section; ten thousand a year would not meet the bills for repairs which the invalid clergy pay to doctors and railroads. Apart from the economic saving there is the moral right which every student has to the health which he brings to the seminary, to physical care, watchfulness, instruction, such as he would receive at home. Parents are weary of welcoming at ordination, the weak, bloodless, emaciated, ill-shaped, dyspeptic bodies of their sons, who entered the seminary with the vigor and vitality of the average collegian.

CHAPTER VIII.

A SEMINARIAN'S MANNERS.

THE priest should be a gentleman to his finger-ends; *cela va sans dire.* The clerical boor, no matter what his piety and character, or his excuse, is a horror everywhere; in the American world, so keen to detect and resent boorishness in the leaders, he is a positive injury to the faith. The spirit of Christianity is the spirit of gentleness toward all men, and whoever possesses that spirit perfectly is a gentleman by right divine without further instruction or training. St. Francis de Sales was such a gentleman, and he ought to be the model of the priesthood in the effort to attain to perfect manners. That effort for most men is as long as art is usually. The training cannot begin too soon. It should begin at home, or in school, or in college; surely never later than when the student has begun his seminary course. Perfect manners suited to the cleric are acquired only by taking immense pains; which is one reason why perfect manners are so rare among the clergy. Our state and our duties make it imperative that we should cultivate simplicity of manners; too many confound simplicity with rudeness, with rough freedom, or with indifference to the refinements of life; whereas simplicity of manners, speech, dress, habit, is very difficult of attainment, and may be as absent from the

character of the rich and the exquisite as from the poorest. A polite, well-dressed exterior often hides the most boorish soul. The true gentleman shines forth in every fold of his garments, in the inflections of his speech, in the quiet grace of his movements. The secular colleges pay little or no attention to the cultivation of manners, leaving it to the individual student and his natural guardians. The authorities of the West Point Academy do not trust to such haphazard methods. They train their cadets seriously and carefully in all the material details and little habits which make up the gentleman; and where they fail to produce a finished product, nature and malice were ahead of them.

It is no less important that our clerical students should appear as gentlemen before the world, and here again we must learn from the Military Academy. Nothing short of marvelous is the pains the West Point professors take in this regard; it is part of the military discipline from the first day in the Academy to the last in the service; and it is enforced where it can be, whether for dress parade on Governor's Island or for a little post among the Indians of Arizona. The cadet must be always well-dressed, clean and neat in his appearance. He is under inspection at all times, either from his tutors or from the cadet officers, who are responsible for the appearance of the men. Dress-parade is the ceremony which turns out the cadet in what may be called full dress; all he has learned in the art of dressing is exhausted on this occasion; he passes under the eyes of his officers in it; and as dress-parade is a frequent function at the Academy, in a four years' stay he goes through the

inspection after most careful dressing nearly a thousand times in round numbers. He is provided with the best tailors and the best cloth, and he must not only get clothes in quantity, he must see that they fit. The care of the skin, the teeth, the hair, the beard, the proper and delicate use of the handkerchief, of which more anon, the public and private manners, the proper intonations of the voice and the pronunciation of words: all receive attention. It is instructive to watch a cadet saluting a passing superior. No matter how engaged, he takes the attitude of "attention," waits for the proper moment, and gives the graceful military salute gracefully. The etiquette of military society and of general society is rigidly taught, and innumerable opportunities given to practise it. The spirit of honor, as military men understand it, has a conspicuous place in the unwritten curriculum. The result is very pleasant to observant civilians. The cadet is the most gentlemanly boy in the land while on the reservation, and the most unconscious of his own gentlemanliness, so much of a second nature has it become. That it lasts long is made evident by the perfect, kindly, natural manners of the officers in ordinary social intercourse. It is a result obtained only by hard work and strict discipline on the part of the authorities, but if the work required were ten times more severe it is worth the trouble and labor. The gentleman, both in spirit and form, is a lovable and powerful creature everywhere.

It seems advisable, therefore, that our seminaries should begin to pay more fruitful attention to the cultivation of the gentleman in the student. The pro-

fessors and the students are in close contact the year round, and it would be easy to notice and correct the faults of individuals in the mere accidental daily intercourse. There should be a system of course, a system of marking as well, and a method of getting at results at convenient periods. These results would embrace naturally five divisions: the care of the person, the dress, the speech, the manners, and the cultivation of honor. Let us here inquire into the details of instruction that might be needed under each division. A set of rules would have to be formulated, in which all that was expected by the seminary authorities from the students on these matters would be clearly and succinctly stated. The carrying out of the rules would depend upon the authorities. Where the seminary possessed a gymnasium and a capable physical instructor, the carrying out of these rules could be safely left to him, and his assistants among the students. Regular lectures on the five topics and regular inspection of the student and his quarters are the first methods that suggest themselves. The student should be required to bathe regularly for the health and cleanliness of the skin, and for the comfort of his neighbors. It may be said of him that he has generally been more willing to follow this regulation than the authorities to provide means for its enforcement.

He should be required to keep his head and his hair in perfect condition; to guard against the unpleasant sight of dandruff on his collar or soutane; and he might be taught how to wear his hair, as he often needs to be, in the fashion suited to his features, so as to avoid little blunders which may draw upon

him ridicule. If it be right to reprove him for foppishness in this point, it is only fair to aid him against clownishness. The health and the beauty of the teeth are worth attention in spite of the painful indifference in this regard among clerics, whose correct dress and manners are belied frequently the moment their mouths open. The seminarian should be made to feel not only the importance of sound teeth to his own health of body, but also the respect due to his ministry of the word announced by his mouth. The gospel must have considerable power with a well-bred convert to make him forget the painful condition of many an instructor's mouth in explaining the beautiful truths of religion. The same may be said of the care of the hands and the face. Dirty nails are a moving sight on the hands of a priest, and the unshaven face or the badly-shaven face in contrast with a clerical costume are enough to make one take the next avenue to avoid. These visible parts of the human body are the expression of the soul within, and it is worth as much as a spiritual meditation to devote a brief time daily for the people's sake to the cleaning and polishing of them; to a brief study of the head and hands in order to make sure that all is beautiful there.

The writer recalls meeting one day in the busiest streets of a great city a distinguished religious, a man of profound learning and intense devotion. He was the one singular figure in the whole street. He struck the eye like light reflected from a mirror. It was impossible to avoid looking after him in wonder. He could be described as a comic antique. His hair was badly combed, his face just one-half shaven, and his nails were in mourning; a distinguished and spirit-

ual face lost its interest by the line of discolored teeth, and the hair that ornamented nose, ears, and eyebrows. The upper lip was ornamented by such hair as the razor had not removed and a smudge of snuff. For the American multitude, such a man was partly an object of ridicule, and his influence in his own sphere would be materially limited by his appearance. Under the head of cleanliness and neatness of the person the student might be taught discretion in the use of the handkerchief and the control of those occasions which require its use. Snorting, spitting, hawking, the removal of obstructions from the eyes, noses, ears, mouths are really matters for private care, and where they must be done in public the peace of the community should be as little disturbed as possible. Offenses in this regard are usually the result of thoughtlessness, and a word from a superior is enough to put an end to them forever. Peculiar grimaces which some persons make in talking, odd uses of the hands in gesturing should be brought to the student's notice, that he may remove them before entering upon his mission. In fine, no material feature of the person should be neglected in this training; and if it be objected that the student may resent inspection of his person and inquiry into these details, the response is, make a trial of his temper. In the writer's experience the young are found to be more than grateful as a rule for the kindly attention of seniors in these matters. It may be added that in the same experience the seniors have ever been found readier to ridicule a defect than to suggest its cure or removal. It seems to take more courage to tell a man of his fault than to ridicule it.

American students of this day are careful dressers, and not much fault can be found with their taste in the cut and the material of their clothes. The seminarians are quickly made to understand the obligation of the clerical habit, and find willing tailors to provide elegance of fit and the latest fashion; so that the American priests are probably the best-dressed in the world, from the gentleman's point of view. This is not due to the seminary instructions, but to the gradual advance in taste of the American community. The tailor's art has made progress, and the man with a good figure can get almost as well-fitted with ready-made clothing as by a special artist. Nevertheless there are matters in which the average student can profitably receive advice and instruction. Cleanliness of dress must be taught to some. Others must be shown how to secure proper fit of hat, shoes, gloves, and clothing, for the crowd follow one another like sheep, and students will ever invest in the one style of hat because it looked well on a companion, or in the same style of coat for a like reason. It becomes no man to wear his hat on the back of his head, crushed over the ears, yet hundreds of students and priests never seem to be aware of the habit. The sack coat fits one form, the frock coat agrees best with another. A man may be well and simply dressed, yet be an object of ridicule through neglect of the little details. We are cautioned to avoid singularity in appearance, and at the same time to adhere strictly to the clerical dress; and yet often how has the writer seen a whole street and a whole village convulsed with laughter at the sight afforded by priests on dress parade. One has only to stand on Barclay

Street in New York, where the priests of half the country pass in procession, to admire the wondrous raiment in which they have bagged themselves. Men grow careless with years, but priests ought to grow more careful.

It is instructive to meet on the streets of their episcopal cities the Archbishops of Boston and New York; the one an old man who has just celebrated his golden jubilee, the other a man in his prime; both with the excuse of age and clerical indifference if they chose to use it. Yet no man of the world could show better taste, or greater care in every detail of person and dress than these two prelates, and still the clerical simplicity and quiet are distinctly preserved. The student should be taught to fit himself well, to avoid singularity in the shape, material, and method of wearing his dress, and above all to cultivate an irremovable prejudice in favor of linen. Soiled collars and cuffs, or the same badly fitted, are worse than none at all; let the cleric go without meat long enough to insure him a collection of linen sufficient for a daily change; and let him be taught to fit the same to his neck and his wrists, so that there shall not be too much nor yet too little, and that it may neither squeeze the neck to bulging, nor yet look as if a button had been lost behind. It may seem unclerical to advise the student to keep up with the fashions of the time; yet to avoid a disagreeable singularity, this is what he must be taught to do for the length of his stay in the world; with this limitation, as far as it is necessary for the decency of his condition and the honor of his people. Americans have an eye for the exterior man. They demand a high standard in dress and manners

from the clergy. He must fill the demand above what is asked. The clerical uniform will always make singular the appearance of the priest in public; he should therefore be trained in his youth to avoid adding to that honorable singularity by any neglect or foolishness or prejudice of his own. To dress well does not require much money, but it does require pains, study of ways and means, knowledge of one's own physical peculiarities, and considerable labor. It may easily be suspected that it is lazy indifference, rather than the ecclesiastical spirit, which leads so many clerics into slovenly habits of dress, thereby forcing their friends into constant apologies for their appearance.

The student needs a particular and steady drilling in the matter of speech; not only that he may become a fair preacher at the least, but that his tone of voice, his inflections, the smoothness of his sentences, and the correctness of its pronunciation and enunciation may show forth the student and the gentleman. The American nation is remarkable for its faults of tone. The witty Horace Porter, in introducing a distinguished foreigner to an American audience, once said: "Our friend labors under the disadvantage of speaking to you in a tongue not his own; with the additional trouble of not being able to fall back on his nose, as we Americans can, should his tongue give out." We are nationally afflicted with the nasal tone and drawl, and with many other faults as well. The student needs to be taught at the very start that such a thing as a refined tone exists; if he does not possess it he must hear and study it in its owner; and he must proceed, with that model before him, to get rid

of his own faults. He must also be taught to speak colloquial English with a certain smoothness and regularity of rhythm, which will do away with the stuttering utterance of some, the mental struggling for the right word, and the disagreeable "hems" and "haws" and "ahs" with which hundreds of clerics punctuate the simplest story. The fact that so many priests, whose pronunciation and enunciation are good, carry through their lives youthful habits of this sort, and coarseness, wretchedness, vulgarity of tone, shows how little attention this matter has ever received in the seminaries. It takes a good ear and hard labor on the part of the student, and the sharp ear and steady pursuit of a good professor to give a young man refined inflection, pleasant colloquial utterance, and a correct pronunciation.

The manners of the student are recognized as an important matter by all teachers, and yet there is nothing so hard to define. "The manners are the man" is the old proverb, which is less a definition than a description of a neighbor's state of feeling in dealing with yourself. Good manners seem to signify a splendid control of the body in its relationships to others: thought, eye, ear, facial expression, word, gesture, posture, movement are controlled and directed with sole regard to the comfort and respect of others, and the respect due to one's self. A man of fine manners, though unacquainted with the etiquette of a particular occasion, betrays his thorough breeding by his ease and self-possession; he relies upon the courtesy of his neighbor to carry him through to the end; he is as free from stiffness in such a situation and from presumption, as if in his own circle; and

were he cast in the same manner among the humblest people, his deference to their rules would be as perfect as the absence of superiority from his manner. Manners seem therefore to be made up of ease, kindliness toward others, great self-respect, self-control, knowledge of the rules which govern general society and the particular circle of one's own life, all fused by training and experience into one sound metal which is currency in every land. No wonder that good manners should be appreciated everywhere, and should be an essential mark of the true priest. The seminarian is trained in the sanctuary, and this training alone ought to be of immense help to him in forming his own manners: for the dignity, order, ease, and grace of movement, attention to the Divine Presence, courtesy to the celebrants and associates, are the very elements demanded by the most exclusive drawing-room. So numerous are the books on good manners, so persuaded are both students and professors of their necessity, that the writer does not find it necessary to dwell on the cultivation of them.

One point, however, must not be overlooked. Among a group of seminarians there will always be found two or three afflicted with a real disease of manners, which the mere study and practice of rules will never cure. They must be taken in hand by a capable professor, and dealt with month after month, perhaps year after year, until the last traces of disease are banished. These are the vulgarian, the tough, and the girl-boy. The first is the youth who knows so much about manners that he can learn nothing, who imagines himself the pink of perfection in all things, and who is never done talking in the loudest

and most fluent and bombastic English of his own and the merits of his ancestors; the second is the youth whose nature has been marked by the characteristics of the tough from the cradle, though he may be the purest and noblest of souls; his speech, gesture, look, walk, turns of expression, bear the mark of the notorious Chimmie Fadden; the third is popularly known as Miss Nancy the world over, and he need not be described here. Now, strangely enough the writer cannot bring to his recollection one instance where the authorities of any college, secular or religious, or of any seminary, Catholic or Protestant, took special note of these characters, or made the slightest effort to bring them into normal conditions. Probably because their disease of personality did not at all affect their morality, their standing in class, or their ordinary good-fellowship. They could not always see nor understand their own disease. The vulgarian never recognizes it. The tough may arrive at recognition through natural shrewdness. The girl-boy learns his condition very quickly, suffers incredibly to be so comically different from other boys, and yet has no knowledge of any way to get out of his difficulty, because he cannot see the hundred minute details which mark him as the Miss Nancy of the seminary or the school.

These three carry their peculiarities through life for lack of a clear head among parents and educators. Their disease is one of manners merely, though medical men often call it a disease of personality. The teacher must cure it. The girl-boy can be cured in a year, and he ought not be let out of the seminary until he is on the way to complete cure. His pro-

fessor has only to make a note of his feminine peculiarities, giggling in place of laughing, feminine delicacy of gesture, of movement, nicety of inflection in speech, facial motions, peculiarities in sitting and walking, to make the youth aware of his infirmities in detail, and to put him in the way of destroying them while cultivating masculine habits in their stead. The gymnasium and the drill, the practice of elocution and singing, and perhaps an occasional advice from the physician, will work a perfect cure for the girlish boy. The tough youth is more easily and quickly brought to a normal condition. He is usually a manly man, and needs rather to follow some good model among his fellows as to speech, tone, gesture, and movement for a few months than to be lectured and doctored. The vulgarian demands the greatest charity from his trainer and guide; for his inveterate fault is his self-confidence, his certainty that he knows it all. There is some excuse for letting this character into the world as a priest without curing him, he is so often incurable; for the other two the seminary faculties must bear all blame.

The finest feature of the West Point discipline is the effort to train the students to a fine sense of personal honor. The secular institution of learning feels the need of some system which will provide the youth with something akin to religion, which is formally absent from their curriculum. Not a few have therefore devoted serious attention to what may be called the code of honor. It is a thing very hard to define or to describe, but its practice is more easily understood. The student is taught to despise the lie, out of a manly respect for his own qualities of courage

and candor; to avoid slander and backbiting for their essential meanness and cowardliness; to observe the discipline of the school out of self-respect rather than from fear; and so on through the entire list of possibilities. Where religion is the atmosphere the cultivation of a nice sense of personal honor is not an absolute necessity; yet who will deny that such a sense would be of immense advantage to the priest in his dealings with men. How often are we pained by the absence of an honorable spirit in the priests who piously carry on the work of their parishes! Piety of a sort is not inconsistent with occasional meanness of action; otherwise how are we to account for the slips of very pious priests in matters which are not within the exact letter of the law, and are called minor offenses against its spirit. The clerical tattler running to authority with trifles, the comic squabbles among priests of age and standing, the use and abuse of names on the altar when priests forget that the objects of their wrath can not reply to them: these are instances where a nice sense of honor would have hindered what it would seem the religious sense, as developed in the persons, permitted. One European nation noted for the sensitiveness of its honor in social relations encourages the worst kind of meanness in its domestic and clerical affairs. Honor seems to be the atmosphere which surrounds the solid planet of honesty, and therefore makes habitable what in itself might be too rude for human supersensitiveness. Whatever it is, there ought to be more of it in the seminarian, in order that the next generation of priests may possess it.

It is an easy matter to tell over the needs and

ST. SULPICE SEMINARY, MONTREAL.

PART III.

Certain Arts of Expression.

Sing forth the honour of God's name: make his praise glorious, Say unto God, how terrible art thou in thy works.—*Ps. lxvi.*

CHAPTER IX.

SINGING.

THUS far the writer has dealt with the purely material side of a cleric's training. Few will be inclined to doubt the efficacy of the methods recommended, however much they may decry their spirit or doubt their feasibility. Many will be found to support the writer's contention: that the student trained after the methods described will be always the gentleman in manners, dress, speech, person, and habits; healthy and vigorous in body, graceful in movement and repose, carrying into old age the vigor and grace of youth, and sure to escape the unshapely condition so often found among the aged clergy; a pattern of courtesy to all, and therefore in his relations with his people neither a vulgarian through familiarity, nor an autocrat through over-confidence, as far from playing the exquisite as the clodhopper; in fine, a plain but cultured man, fit to be the leader of men, simple or refined, his simplicity as marked in the society of the cultured as his friendliness, and unpretentious reserve among the simple. In ordinary intercourse his people will perceive all these qualities with their sure instinct, and love him the more for the unfailing courtesy which makes him easy of approach, and intercourse with him delightful; and also for the culture which makes him a capable repro-

sentative in the most refined circles. His private and social relations are therefore made all the more agreeable by the training herein advocated. His public appearances are now to be considered.

He must sing the mass on occasions, and other offices of the church, read in public the ritual of certain sacraments, and of burials, deliver the announcements each Sunday from the pulpit, read the public documents of the church, and the gospel of the day; he must preach, lecture, and often address societies; he must write his own sermons, and his correspondence will often be of the serious sort; he will frequently have the direction of the church choir, and of the singing in the school, in the catechism classes, in the societies. All these public offices, in which he will be unavoidably engaged, demand that he do them well. It was the impression which his Master left on the multitude: "He doeth all things well." Outside of physical impossibility there is no excuse for the young priest who fails to do them well. And yet the number of young clergymen who can sing the mass becomingly, not to mention the other requirements, is lamentably small; for the reason that these arts of expression received too little, or too scattered attention in the seminary and the colleges, and the individual student received none at all. The writer has not been able to find a single priest who could praise the work or the methods of the seminary on these matters. There was much strong recommendation to become good singers and preachers. The theory and the necessity were made plain, but the provision for practical training was absent. Hence, the very large number of priests to whom singing is a great pain, and to

their hearers also; the large number who are dull preachers, who mangle the announcements, mumble the church documents, rattle off the gospel, mutilate and degrade the ritual, and have no capacity for directing even the singing of a catechism class, or appreciating the proper music for a church choir. These arts of expression have been conspicuously neglected in our seminaries, and without any evident regret. As the expense of training a student in them is reasonably small, the seminary authorities must take the full burden of the blame. The writer believes, and will endeavor to prove in the following chapters, that a five years' course in the arts of expression ought to give every student such a mastery of them as his natural talent permits; also that such a course ought to destroy all offensive peculiarities in the dullest of students, and make them acceptable to their audiences; and that with a proper system one hour a week during five years would be as much time as the professor need give to instruction. For convenience the matter will be treated under three heads: singing, reading, and preaching.

A recent notice in a daily journal reminded the writer of the conclusion to which experience had led him years ago as to human capability in the matter of singing. The notice read: "Dr. Girard, who has made a study of the speaking and the singing voice, will show how all who speak may sing, and how the singing faculty is cultivated, in a free lecture this evening." The doctor had an easy task, strange as his thesis might sound to the non-singers, disheartened long ago in the effort to learn singing under poor teachers. The man who can speak can sing, because

the same elements are essential to either effort. In the ordinary use of the voice a speaker employs tones which correspond with the tones of a musical instrument. Whatever his range of tone in speaking, he has at least the same range in singing. But with many non-singers, one has only to suggest that they sing what they intend to say, and straightway they fall into discord. A reason for this is the mental image which they have formed of the difficulty of singing. Another reason is the deficiency of the ear in catching sound, or of transmitting the caught impression to the vocal chords. For example the writer, in pursuit of his theory that all who can speak can sing, experimented with the most successful and inveterate of all mimics, the small boy who could not sing. The moment the ordinary scale was proposed to him, his voice became a mere croak of one tone, he could neither ascend nor descend, the aid of a piano, of a chorus, helped him nothing. Yet the next instant he took from the experimenter the squeak of a mouse, the mew of a cat, and the shriek of a girl, tones which belong to tenors; and then promptly lengthened them into singing sounds, much surprised to know that this was singing. The trouble with non-singers of this class is purely mental. They have formed some image of what is required from the throat in singing, and it is always an impossible performance. A priest once complained to the writer of his inability to sing at all. He had a splendid speaking voice, of the tenor quality and of more than average range. He was taken to the piano, and proved the owner of two resonant octaves, and a fair ear. In an hour he was taught to sing for the first time in his

life a hymn, a ballad, and a popular song. In the seminary he was thought to be without the singing voice. It is evident then that at the least we can have more and better singers among the clergy than present methods permit; and the writer maintains that no student should leave the seminary unable to sing the common offices of the church creditably. To secure this happy result the following method of instruction is suggested:

A capable professor of the arts of expression will examine each student at his entrance into the seminary as to the condition of voice and ear, and give him his place in the classes accordingly. The singers offer no difficulty; the non-singers must be taught the cause of their song-silence, grouped by themselves, and put under that training which will give them a true ear and a power of communicating promptly with the vocal chords. The professor will have to invent his own methods for each student, and he will not be fit for his position if in a few months he cannot promote the defective student to the regular classes, quite able to sing simple melodies with his fellows. As soon as a class has mastered the art of catching a simple melody readily, the next step is part-singing, in which the student gets a better grip in controlling the voice and following the ear, as he must sing his own part faithfully while three other divisions are thundering their notes around him. The college glee clubs have done good work in this direction for many years past; hence the seminary professor will find splendid material always on hand in organizing his choruses. The fourth step will bring the classes to the study of written music and the art of singing

at sight. This latter accomplishment is really a difficult affair, and will prove the most serious of the entire course. Only the most determined kind of teaching will bring every man through; a percentage will fall by the wayside; but if we are ever to have a popular use of the Gregorian chant this asses' bridge must not be avoided. Without some power in reading music at sight, plain chant will continue to be the burlesque which it is to-day in most of the churches where it is used. The student need not become an expert in sight-singing like a professional. It will be enough if he can avoid serious blunders by his skill. Perhaps in the fourth year of the course the class may be permitted to take up the study of plain chant. The members will now have a true ear, fair voices, capacity for part-singing, sufficient knowledge of written music, and some skill in sight-singing; accomplishments which sound large yet belong to many boys and girls in the public schools. Long acquaintance with their capable professor will have so improved their taste in music that they can be trusted to bring some intelligence and enthusiasm to the study of the church's grand music. The study and practice of plain chant will occupy the last two years of the course, and its practical result will be that each student will not only sing the offices effectively, he will also be a trustworthy critic to help the cause of church music along.

This is the graded process employed in all our music schools, and actually in vogue in our seminaries; with this difference as regards the latter, that students blessed with a voice and an ear may graduate much improved, while all others leave the seminary

as they entered, tuneless. Here then is the work of a conscientious and capable teacher. He devotes himself entirely to the unfortunate, and makes their progress the test of general success. He follows them at each step, removes obstacles, endows them with musical hearing and speech, makes certain their power to acquire simple melodies, drills them heroically in part-singing, exhausts their capacity for sight-singing, and leads them into the promised land of plain song like another Joshua. His chief work will be testing progress from one section to another, testing the accuracy of the ear and of tone, and constantly making sure that a step is not taken forward until the feet are firmly placed. He will illustrate the success of each advance by exhibitions of the student's increasing power; solos, duets, trios, and choruses from the most hopeless cases under his charge, both in secular music and in the singing of prefaces, prophecies, and psalms. The point of his work will be that no student shall escape him. His net will not have the wide mesh which lets go so many unfortunate young men to startle with horror helpless congregations. To lighten his own labors and save time much of the regular work among the more proficient students can be left to students of capacity and experience.

The writer takes it for granted that two years of such training as this will not leave a single croaker among the students of a seminary, and that as far as ear and voice and execution are concerned not one will fail to please any congregation in singing the public offices. Once the tradition of effective teaching and successful method is established there will be

plenty of time for lectures on the history of music, on useful criticism, and on other matters which will help the student to an understanding of suitable church music. He can be taught how to train a child choir, how to lead in congregational singing. At present he learns these things on the mission, and the majority of priests pay them no attention whatever. As to the time required, it is possible to throw away many hours on the art of singing. It will be the province of the authorities to prevent such a waste, and, as singing is a recreation, not a little of the work can be done in recreation hours with benefit to the lungs, the voices, and the spirits of the students, who often spend a free hour in this fashion. It is the aim of the writer to add little to the hours of labor in the seminary, but rather to utilize elements now lying neglected, and by putting system into them get larger results than they now yield.

CHAPTER X.

READING.

It is worth while for a priest to become a good reader, if for no other purpose than to impress the people with the sincerity of his training. When one considers the number and the importance of the official documents read from the pulpit during a year, good reading becomes a necessity, and its absence looks like discourtesy to the faithful, who must strain and writhe under the affliction of a poor reader. The pleasant reader ought not to be a rare bird; the perfect reader will always be rare enough. The simple accomplishment of getting each sentence into the ears of willing listeners without offense in tone or pronunciation or distinctness is the one thing necessary to the young priest, and may well be taken as the standard of ideal reading for the pulpit. Parish announcements, public documents, and the gospel usually constitute the reading in the vernacular; and the reading of the mass with a few of the commoner rituals is all that is publicly done in Latin. All are acquainted with the multitudinous fashions in which these readings are given. The curates too often mangle and mumble the parish announcements as if they were ashamed of them, and pastors roar and shout them at the surprised people in the effort to make them emphatic; public documents are always considered

a bore, and are treated accordingly; the beautiful gospel is read in a respectful monotone, as if it were a dead-and-buried thing; the ceremony of baptism is often made ridiculous by the groaning, muttering, and sighing of the priest; and the mass sometimes suffers far worse treatment. Coarse, inefficient, peculiar tones are very common in the pulpit, as well as vulgar and ragged inflections. Hence the absolute necessity of teaching the students to read effectively, and, no matter how small their virtues as readers, to present them free of offensiveness and inefficiency to the congregations.

The training of the singing voice and of the ear, recommended in the previous section, will be of the greatest service in training a good reader. It is the faithful and acute ear which controls the voice in reading as in singing, and warns the reader of shrilliness, coarseness, inefficiency, nasality, or vulgarity of tone and inflection. The power to sing will give the student the sustained tone so necessary in speaking to a crowd in a large church. It is seldom that a good singer will be found an offensive or inefficient reader. Clearness, smoothness, and sweetness of tone will be natural to him. On this account, in the method recommended below, it will be a saving of time to let pass the teaching of reading to students whose ear and voice have yet to be wakened. As in the teaching of singing, the first work of the professor will be to discover the skill attained in reading by the students. Naturally they fall into two divisions: those who read fairly, and those who have more faults than merits; or those who show docility to training, and those whose defects like rock in the roadway will

yield only to severe drilling and thorough blasting. The first are promptly placed in the regular class at the ordinary routine work, while the professor devotes much of his time to hurrying on the second division to overtake the others. This steady and loving attention to the deficient students is the distinctive mark of the true teacher. To the clever students it is shown in another way: by getting out of them all that they possess in the shape of talent. It is the vice of large institutions that the lazy and less talented students escape notice in the crowd; it is the merit of the Military Academy that no student can graduate from it but on his merits, which must be of the soundest. The refuge and guard of lazy and incompetent teachers is the clever student, whose success is supposed to indicate the teacher's power; whereas the success of the slow-witted boy is the true test of his vocation, his interest, and his affectionate labor.

For the first year the work of the reading classes will embrace simply the art of reading clearly and pleasantly in large or small halls, and of getting rid of faults of tone, inflection, and pronunciation. At the professor's convenience the study of natural elocution can be taken up as the next step forward. The school of artificial elocution is still popular in this country, but its absurdities are better understood today and will destroy it in time. Natural, as opposed to artificial, elocution is the art of simple speaking with exact regard to the speaker's powers of portraying emotion, the nature of his subject, and the character of his audience. Artificial elocution has made us familiar with the tragedies of life, and deals only in tones of the tomb, of blood and thunder, of insane

asylums, and in gestures and movements to correspond with these sad conditions. Its natural namesake is better suited to the pulpit, and to the needs of the clergy and the people when talking the vernacular together. It is unnecessary to describe it at length, as the professor in charge will know what is meant. The study of this natural elocution can go on until the students are in a measure ready for practical work, which will consist of a thorough drill in reading actual announcements, diocesan and encyclical letters, the gospels, and epistles, and the ritual of the mass and the sacraments of baptism and matrimony. As to the first the student must be taught to read with emphasis, with speed and tone regulated by the size and character of the church; and as to the second, he ought to be taught how to make interesting these official documents by previous explanations of the circumstances to which they are due, by calling attention to special passages, by rendering this paragraph sonorously and that sharply, according to their nature, and by any other legitimate means that may occur to him.

Reading the gospel of the day should be the test of the student's ability and progress. There is not in all literature anything which offers such opportunity for elocutionary effect as these clean-cut cameos from the New Testament. They burn with the fire of the Holy Spirit. They are the chosen moments in the life of our Lord, intensely dramatic, full of character and incident, and charged with His divine energy. The artificial elocutionist would make them ridiculous. The priest in the pulpit, trained to the love and the study of the gospel, can affect an audience to

the extreme of emotion by a spirited rendering of their stirring narratives. The effect upon an audience is very peculiar. It is not the impression produced by a clever preacher or a trained elocutionist. It is rather of the nature of that impression once made upon the wondering multitude by the Saviour Himself in the scenes now read from the pulpit; for it is not the preacher who therein appeals to the people, but the Great Teacher of men in person; and the trained and spiritual reader seems able to bring the Master before the audience surrounded by the same circumstances which made His career so wonderful. The limitations of this essay forbid more to be said on this important subject except to point out the elements which will secure an effective reading of the gospel, and the method to be followed by the reader when standing before his audience. A clear voice, distinct utterance, low and solemn tone for the narrative of the gospel; slight but perceptible changes of tone in uttering the words spoken by gospel personages; use of all inflections warranted by the text, so as to express the scorn and anger of the Pharisees, the pitiful appeal of sufferers, the dignified response of the Saviour; and a gradual intensifying of emotion and emphasis on the part of the reader until the climax is reached: these are the chief elements to be sought for and acquired.

The experienced teacher will see at once how the reading of the gospel will tax every acquirement of the student after three years of training in singing and simple elocution. The method of presenting the gospel to the congregation in an interesting fashion is purely mechanical, and can be taught and learned

like any mechanism. After announcing the gospel and the congregation has risen, the priest pauses for perfect quiet. If he is to read such a gospel as that of the tribute money, he explains beforehand the significance of the question prepared by the Pharisees for the Saviour's confusion. Holding the book in his left hand, with the right hand free for gestures, and his eyes fixed on the hearers most of the time, he begins in a simple, deep, sustained tone to read. A gesture gives the listeners to understand that the Pharisees and the Herodians are at the reader's right, and that the entire scene takes place in front of the pulpit. The ironical address of the Pharisees is given in tones that clearly betray the hate of these men and their sense of coming triumph, underneath the elaborate mask of eastern courtesy; a slight turn to the right shows that the Saviour is about to address them in turn, and His severe words are given without anger or vehemence, but with singular emphasis on the title, hypocrites. The reader glances at the coin of the tribute as he asks, "Whose image and superscription is this?" holding the imaginary coin in his right hand; the answer of the Pharisees is given with marked scorn and eagerness; the priest stands in silence a few moments still gazing at the imaginary coin; then looking solemnly toward the Pharisees, he gives back the coin and raises the right hand heavenward as he utters the last pregnant words of Christ, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." A few studies of this kind will give any intelligent student facility in preparing each gospel as the Sundays come and go. In conclusion the writer is of the

opinion that no student should leave the seminary without having acquired the ability to read gospel, public documents, parish document, and the public ritual as pefectly as his powers permit. The least expected from the average student is the skill to read agreeably, and with sufficient effectiveness to make the subject-matter understood.

CHAPTER XI.

PREACHING.

It may sound severe to say that the method by which the average seminarian is trained to preach ought to be called the gentle art of trying it on the dog. The people are in this case the unfortunate victims of the young priest's inability to interest or instruct them. Often conscious of his own incapacity and terrified by his audience, he stumbles painfully through his composition, longing for the moments of the peroration far more eagerly than his audience. It seems to be taken for granted by most trainers of seminarians that this art of trying it on the dog is really an essential part of the young preacher's training. The seminary can point out to him the necessity of studying English composition, a modicum of elocution, and the models of the past, Cicero and Bourdaloue; the rest must be obtained in the practical work of the pulpit, namely, fluency, self-possession, and the emotional powers of the orator. Hence the number, extraordinary in a country so given to the art of speaking, of poor preachers among the American clergy. It is no mistake to say that the really interesting preacher is the exception rather than the rule; because so unequally have even the capable trained themselves that many excellences in their preaching have been ruined by one glaring and

uncontrollable vice. The fluent talker talks too long, the emotional becomes maudlin, the vigorous becomes frenzied. The utter lack of systematic and intelligent training in the art of preaching has resulted on the one hand in leaving the poor talkers forever the bores of the pulpit, and on the other in forcing the fluent talkers into self-training with all its insufficiencies and blunders.

When we consider the demands made upon the young priest from the moment he is assigned to duty, the seminary's indifference to the training of preacher and speaker merits the strongest condemnation. We live in a country which for eighty years has practised the art of public speaking with the utmost enthusiasm, and which demands from all its public men high capacity in this regard. Owing to these two facts, the young priest must preach in his turn before congregations of all degrees of culture, the short sermon at the low mass, the set sermon at the high mass; he must address societies, make speeches in schools, meetings, and other public gatherings; yet the seminary preparation for this serious work is so accidental that for the most part his earliest years on the mission have no agonies so exquisite as those caused by his unfitness for the demands made upon his speaking powers. What is the inevitable result? To many not endowed with strong nerves and capacity preaching becomes hateful; to others who overcome pain by cultivating indifference it remains a bore; the fluent incapables, untrained except by their own imagination, become dull ranters, the terror of congregations; the really capable, trained without a master, display faults enough to destroy the pleasure of listening to

them; and the sum of these results is a painful mediocrity in preaching which has made the pulpit a byword, and converted the sermon and preacher into veritable cures for insomnia. The American Catholics are a humorous people, and take their pulpit medicine with sly resignation, but the professors of our seminaries ought to hear their merciless criticisms on the preachers sent out from these seats of learning.

The fact is patent that while our young preachers will in time overcome nervousness, timidity, stuttering, and other troubles of the amateur, they rarely overcome the faults of their poor training, which grow with the years and make old priests the ogres of the pulpit. In speaking at public gatherings the majority of priests never do themselves credit. Fluency is not the only quality needed for addressing civic gatherings. A knowledge of the situation, of the audience, of the utterances or allusions that might give offense, is also necessary; in fact, a clear knowledge of what one ought not to say in public or on that particular occasion. The seminaries ought at once and forever to recognize that the priest must be a fair preacher and ready speaker; that their standard of qualifications in this matter ought to be raised immediately beyond that of merely trying it on the dog; that a systematic training of the preacher and speaker should be carried on side by side with the training of the priest; and that its effect should be to graduate a young man a pleasant speaker and an interesting preacher. Two limitations must always be recognized in getting that effect: the youth and inexperience of the student. With these necessary and pleasant limitations in

view, the writer proceeds to describe the successive steps of successful and useful training in the art of preaching and speaking.

1. Physical Qualifications.

The professor whose department is the cultivation of the arts of expression finds his young men ready to study preaching two years before their ordination. If the seminary has followed methods similar to those already suggested in this essay, and moderate success has attended effort, the physical qualifications for the preacher and the speaker will have been well developed among the students in the previous four years. Regular and systematic exercise, good food, training of voice and ear, the study of singing, reading, and simple elocution, will have provided them with manly and dignified appearance, resonant voices, pleasant delivery, and some skill in impressing a student audience. They will have gotten rid of all defects of tone, inflection, and pronunciation, and have learned the art of watching themselves against lapse into old faults, and of progressing according to opportunity. The physical qualifications are the basis of all others in the art of preaching and speaking. They must be developed to the extreme of the individual's capacity in order to attain the best effect in oratory of any kind. The first business of the professor is therefore to see that these qualifications are present in as perfect condition as possible; to point out to the student found deficient the methods to be employed for development, and to see that he develops; to make certain finally that each student entering the preaching class has as good an ear, as strong and

sweet and true a voice, as perfect an elocution, as seminary training and his own limitations permit.

2. *Taste for Reading.*

The true preacher, like the true student, must have a fine taste for reading, and the professor, as soon as he has settled the matter of physical qualifications, must discover the exact condition of his young men on this point. He will find one set of students readers of the omnivorous sort, as ready for a philosophical treatise as for a novel, stooping in necessity to the penny-dreadful and the advertisements. A second set will be found reading without sound judgment or a sensible routine in satisfying their appetite. A third will have not the slightest trace of a taste for reading. It is reading which makes the full man, judicious, tasteful, pleasant reading. Without that taste, cultivated steadily through an entire life, neither the true priest nor the successful preacher can be formed and properly developed. It is unnecessary to explain in detail why this should be the case; all educators, all intelligent men know the fact. The professor will know it, and his business will be to direct and restrain the omnivorous readers, to encourage the less eager, and to create a taste for reading in the remainder. The first task will be easy, the second not too hard, the third difficult but possible. He can adopt any methods found convenient, only let him convince himself beyond doubt that his methods are followed and that his would-be preachers have acquired or are acquiring a cultivated taste for reading, of such a nature that the distractions of clerical life will never destroy it.

3. *English Composition.*

Fortunately composition in English is well taught in our colleges, and this necessity of the preacher and speaker will be found in the possession of most seminarians. At the least the professor will have a set of students who can write the vernacular clearly and grammatically, and who have a fair idea of arrangement. The usual limitations will be found in their compositions: stilted language, cloudiness of ideas, bombast, and indirection, which spring from youth and inexperience. They will be inclined to think more of the style than of the matter, and less of simplicity than of loud color and plenty of it. The writer has not found that the seminary does much to do away with these limitations, and to give the student a good grip on sensible and practical style. There seems to be among seminary faculties a conviction that the colleges have done all the work required in this matter, and that the seminaries are called upon to do nothing. True, the students are often advised and urged to keep up a constant study of style, to miss no chance of improving themselves, to read Newman and other masters; but there the work of the seminary ends, the students must blindly grope for what remains, and get practice either in sermon-writing or from preparing examination-papers. Mere recommendation is unsatisfactory, however, and the result of it can be seen in the scarcity of clever writers among the American clergy. One hour's work under a capable professor is worth tons of recommendation to study Newman and improve one's style. In college are trained in

the use of the vernacular mere youths with whom a professor can go only a certain distance; in the seminary it is men who are dealt with, and they should be trained to the very limit of their powers.

Hence the writer recommends that the professor of the arts of expression should begin early to form the individual style of his young men by a well-defined, well-tested method, that when they come to the study of preaching and speaking little may remain to be taught them on the subject. It may be questioned if one priest in fifty ever got the benefit of a suitable method in forming his own style. Certainly very few can be found who know their own qualities of style sufficiently to describe them. Left to themselves to discover these things, they make a very poor job of imitating the first writer that pleases them, and usually hang to his skirts without knowing it for the rest of their lives. At the first, therefore, the professor will teach his young men the art of writing the plainest English and the purest in the direct statement of their own experiences. This is the basis of all effective writing, and the most difficult to acquire. For example, it is a student's conviction that too many hours are devoted to the study of useless matter in our modern common schools. In a ten minutes' speech to a companion he gives the reasons for his belief; but take his speech word for word as he utters it, and it would make a very rough, disjointed, incomplete, inelegant statement. Let him be required to put the same statement in the form of an essay, and what labor must he not endure to arrange his arguments and facts in effective and graceful form, to suppress all superfluities, and to reach a true climax of

plain statement. The rhetorical graces have no part in it, excepting simplicity, purity, precision, and condensation. None the less is the labor immense. This art of plain writing is the first step toward forming an individual style.

The second is to study under the critical and experienced eye of the professor the qualities which naturally betray themselves in thoughtless or enthusiastic writings, or in conversation. This student has a touch of humor in his talk, another is a wit, a third is blessed with a talent for imagery, or pathos, or vigor, a fourth can be sarcastic or ironical without effort, a fifth has the gift of powerful arrangement. An examination of one's careless letters, written without thought or effort; the study of one's own conversations in moments of ease; even the study of one's own thoughts; and more rarely the analysis of old compositions will often betray the presence of qualities whose existence the writer did not suspect. Both professor and student will make efforts to discover the dormant powers, and to mark them for immediate development. The third step will naturally be the economic use and development of these qualities. If a student, for example, shows the possession of humor and pathos, force and imagination, four qualities often found together, the professor will show him how in all his compositions these qualities can be used effectively; force always to the front, humor and pathos discreetly in the background, imagination like an atmosphere veiling yet stimulating all, itself hardly noticed. Once a student has mastered the art of direct statement in pure, plain, precise English, and has acquired some skill in the use of his owr

qualities of style, he can study Newman and other masters with some benefit. The study of the masters will be the last step in the development of his own good qualities; he will find much to imitate in them without infringing on their rights or injuring his own dependence; and their achievements will be an everlasting stimulus to effort.

While the student's style is forming under this method, the professor should be at pains to instruct him in what may be called the mechanism of essay-writing. By mechanism is meant that form in which a topic is presented to readers, with the view of interesting them, no matter what may be the subject. Modern journalists and magazine writers take the palm for skill in the mechanical construction of essay, story, editorial, and report. The style may not have a single clever quality, yet the arrangement forces the critical reader to read. From the title to the last word the aim is to catch and hold the attention. It is pure mechanism, as the poorest writer can learn it; and since it has its agreeable uses it ought not to be neglected. It will often make up for the lack of good qualities of style in those who have never been able to acquire a style, and it certainly adds to the popular interest in a great master. A writer in college can write on anything, just as an irresponsible or indifferent or badly trained priest can preach on anything, without regard to the pleasure or the comfort or the benefit of the audience; but the student acquainted with the mechanism of essay-writing will not write on anything that first occurs to him. He must first ask himself many questions, for he should never lose sight of his audience, whom he hopes to entertain and im-

press, nor of his own real powers which he hopes to display. Therefore his questions to himself are: Among all my experiences, or observations, or readings, which set of them will be apt to interest or instruct or please or impress my hearers or readers by their novelty, or charm, or force?

It may be that among his experiences was the driving of a canal-boat from Troy to Buffalo; or among his observations the Chinese manner of living in New York; or among his readings the poetry of Aubrey de Vere. Which subject will best suit both his audience and his own powers? If all three are agreeable, then he is at liberty to suit his own tastes and capacities. As a general rule one's own experiences stimulate most the imagination, and draw out literary powers, and they are always interesting to an audience. The same may be said of one's own observations; but one's readings depend for their interest on the point and originality of view. All persons have had interesting experiences of one kind or another, and the seminarian should be encouraged to use them in his essays. He has had his school days in this or that village, his vacations, his college training, his acquaintance with certain classes of people, his experience of methods of living, of varieties of character; he has observed and read more or less; he must now be taught to gather experiences, observations, and readings into homogeneous groups, and to present them to an audience in their most picturesque garb, and in the fashion most likely to interest the audience. As has been said, this work is merely mechanical. He jots down in notes the essential features of driving a mule-team to Buffalo, arranges

them to form a climax, eliminates all trifling matter, gives proper proportion to the grave and the gay in such an experience, to the poetic and the prosaic, and names the written essay gayly, not seriously, yet fittingly: "The Towpath, or Footing it to Buffalo," or "The Student and the Mules," or "Kicks and Cuffs in Plenty."

The mechanism of a popular essay would then seem to be: 1. Selecting a subject suited to the particular audience. 2. Choosing the subject by preference among one's own experiences, or observations, or actual readings. 3. Selecting matter best suited to one's own qualities of style. 4. Arranging the matter in a way to attract and hold the attention of listeners. 5. Properly and attractively naming the composition. This mechanical presentation of a subject nearly all journalists acquire, and many persons possess as a natural gift. Often has the writer listened admiringly to a set of experiences, interesting in themselves, told with the art of a raconteur, that needed only to be named to fulfil all the conditions of a perfectly constructed essay; yet the narrator, if he came to write his own description, would lose himself in a very swamp of dulness and obscurity. Hence the necessity of teaching the student the mechanical construction of his essays with a view to securing the highest possible effect upon the reader or hearer; an effect which in a different way must also be secured by the preacher and the speaker. It is the man's individuality which gives charm to his style; it is the mechanical construction of a composition which gives unity and continuity to the impression made upon reader or hearer. Style is the channel

of ideas, and the mechanical form of the essay is the channel of style. Lake George is a popular lake because in a small space it presents the beauties of a hundred more spacious waters; perfect mechanical construction brings all the good qualities of a writer before the reader in a brief composition.

4. *The Art of Bookmaking.*

While on this subject it may not be amiss to suggest another matter of kindred and serious import. Could not the students of our seminaries be taught the art of bookmaking, the art of authorship, with much benefit, and without infringing upon valuable time? We have great need of clerical writers in this country, as any one will admit. The few we have practically stumbled upon authorship, feeling the need of certain publications. Had they been trained to the art of bookmaking, their work would have begun sooner and been more effective. A fair number of students have taste and capacity for authorship; but never getting any direction toward the right road, taste and capacity disappear with the years. The college is really the place to begin the apprenticeship to professional writing, and in the seminary it should be continued. If we are ever to have a body of clerical writers, some kind of a beginning ought to be made somewhere; and the writer suggests that the beginning be made in our seminaries. It is only a matter of direction and encouragement. The art of mere bookmaking is as mechanical as the construction of an essay or the building of a house. The inexperienced have an exaggerated idea of the cleverness

required to write a volume; in our day it requires far more cleverness not to write one, so many and large are the inducements, so easy is the road.

While the secular world is glutted with commonplace authors and their books, the Catholics of this country, and English-speaking countries generally, suffer a dearth even of the commonplace—a dearth which must continue for another quarter of a century judging by present indications. In particular is there need of popular literature: books for the young, for the average readers, for the vast multitude who will read only literary confections. It seems just that the priest should help to produce such literature, either as author, or as the friend of struggling authors. In either case it will be of benefit to him if he has some understanding of the details of bookmaking. The seminarian can be shown the method by which a writer gathers material for a volume, by analyzing for him some work of contemporary literature, a novel, a description of travel, an essay on Tennyson. This can be made still more practical by supposing him about to write a book on his own experiences, to be entitled the "Vacations of an American Student." His first step is to select from the library a volume of the size and style in which he would like to have his manuscript appear; on examination it is found to have thirty chapters of three thousand words each; he proceeds therefore to arrange his experiences into thirty chapters. He can adopt a topical division or the chronological for his chapters; the latter is simpler, but the former is more fascinating. On a sheet of paper he tabulates his experiences of every kind, and finds, as every bookwriter ought

to find, that his material would fill one hundred chapters.

He must then select the most interesting experiences, or give them paragraphs instead of chapters. Here he will learn the art of condensation, of judicious selection, and of condemnation, and also the art of pleasing his reader more than himself. The same method may be adopted with him who chooses to write a novel, a history, or a criticism of Shakespere. With great care a title is chosen for the book, and then the student sets out with his director to find a publisher. It is this practical matter in which most writers are utterly helpless, and the very thought of venturing into that unknown country, where the publisher roams about seeking whom he may devour, has chilled many an ambition. Yet it is no more serious a task than buying groceries. First, the author gets an estimate from three publishing houses as to the cost of printing one thousand copies of the volume; for a first-class job the ordinary cost will be six hundred dollars, supposing the author is publishing the book at his own expense, as Catholic authors in this country will find it best to do. A little inquiry among the firms which sell paper, set type, make electroplates, and do printing and binding, will satisfy the author as to the justness of the price asked by the publisher for bringing out an edition of one thousand volumes. When the book is ready for sale, a visit to the bookseller's is in order to make arrangements for the sale. The author's agent is allowed five or ten cents on every copy sold for the advantages of his agency. These are the rough details of writing and printing and selling a book, and the interested semi-

narian can be made as familiar with them in theory as if he were engaged in the book business.

The director can easily pick out from his group of clever writers the young men who show marked aptitude for the labors of serious authorship; young men who have the staying power, the imagination, the liberality of view, and the courage to undertake a long and severe task. They can be taken up the mountain, and the great fields so deserted of earnest laborers, displayed to them, the fields of Catholic American literature. An immense variety of subjects can be described for them, suitable to their calling and to the needs of the people; stories for the young, histories for all conditions, the retelling in modern language of the lives of the saints, essays on conduct, doctrine, and the like, and instruction for the people on all topics. At first glance this teaching of the art of authorship in our seminaries may seem out of place and fanciful; yet where else can it be more fittingly taught, and what better material for future authors than the representatives of the highest spiritual training in the world of this day, the young priests? The universities of the world give us our most profound writers, and would consider their work fruitless if they did not. Is not the seminary the cleric's university? Why, then, should not its graduates do as much in the field of authorship as the secular graduates? The suggestion that they be taught the art of authorship is made, because so many endowed with every quality of the successful writer have passed their lives in mournful silence, owing to their exaggerated notions of the difficulty of authorship, the ignorance of the practical details.

5. *Our Environment.*

To lead a people, the leader must know them; to fight an enemy, the enemy must be known; and as the preacher is both leader and fighter, he must know to the marrow his people and their enemies. It is interesting to see how thoroughly our missionaries to savage and unknown countries prepare themselves for successful ministry among pagans; patient study of maps, dialects, customs, pagan doctrines and prejudices; of arts and sciences that will be useful in spreading the gospel, useful to the pagans, useful in reports to Europe of conditions in these strange lands. Common sense teaches the missionary that without such preparation he might as well stay at home, for it is one condition of success. The writer does not recall an instance in which this knowledge of the preacher's environment is made the object of special study in our seminaries. It seems to be taken for granted that the students, as natives of the country or living in it, will get thoroughly acquainted with the times in which they live, with the country to which they belong, with the people to whom they are to preach. This taking things for granted by the leaders is not pleasant. If the faculty at West Point took it for granted that the cadets would learn certain branches as a matter of course, what fine generals might be born of such confidence! But cannot a native or a resident be trusted to know his own country and times and people? Perhaps. He will have an instinct in that regard which may keep him out of harm, but that will do for the layman; for the priest

it is as insufficient as for the statesman; these must have both instinct and knowledge.

To judge this matter by the actual degree of knowledge in the possession of the average seminarian is discouraging. Of the times, the country, and the people he knows nothing at the hour of ordination; moreover, he is supposed to know nothing, for his entire college and seminary training has shut out the every-day world. Then he is thrust into a parish, a confessional, a pulpit! It is hard to see why one country is not as worthy of study by the young priest as another. If any time, people, and country need to be studied by evangelizers, we are in the midst of them. Naturalism is the error of the time, and its war-cry is death to the Christ; the student must be taught to find it in its thousand manifestations. The country is Christian in sentiment in spite of its surrender to naturalism; the student must be taught to encourage that sentiment, not to crush it by violent utterance. The Catholic people are of many races, jealous of one another, yet intermingling more and more with the advancing years; the student must be taught to manage them without rudeness, without preconceptions, with full consideration for the differences of race and custom. The principles and practices of naturalism have invaded the Catholic body in the guise of honest argument, vice and error both appeal to the people in reasonable language, which they can easily understand; the preacher must recognize these facts, and shape his discourses accordingly. Hence the absurdity of a young or an old preacher boring a congregation with a sermon that would fit into the third century as nicely as into the nineteenth; or do as

well for the Hottentots as for Americans; yet this is the sermon peculiar to the American pulpit, and to almost all others.

The preachers are not with the times, and the young men just ordained are as far from these times as from the moon. There is an absolute and pressing necessity of giving our seminarians as thorough a knowledge of their environment as their youth and condition will permit. It must be a systematized knowledge, in which every source of data will practically be exhausted. How is it to be provided? Is it within the province of the seminary to provide such knowledge? Would it not be better to let the young man pick up such knowledge on the mission, as he has hitherto done? Answering the last question, it *would* be better, if he be not allowed to do more than say mass for the first three years after ordination, to do nothing but study his environment; answering the second, anything that will the better fit the priest for his work is within the seminary's province, as can be seen from the seminary preparation of foreign missionaries; the first question suggests the natural method of giving the student as thorough an acquaintance with his times, country, and people as he needs.

His attention must first be called to the knowledge which he already possesses on these points, in order that he may condense, classify, and test it. His childhood, youth, school days, college and seminary courses were filled with useful experiences and impressions; his acquaintances, friends, relatives, books, are living illustrations of the times and the people; but they have passed through his mind like dreams, without meaning or significance. He must be taught

how to recall and to interrogate them; how to arrange them for continual use, how to reject the useless, and to test their present value by a new and enlightened study of actual conditions. This is the first step, and any professor can see its importance and necessity.

Next, the student must be taught to keep a watch upon the present, upon the life around him; he must see with the eyes, hear with the ears, think with the mind of the priest; his vacations must be one long and close and pleasant study of the people among whom he lives,—their sorrows, joys, labors, recreations, customs, at every stage of life from the cradle to the grave. These things he already knows from having taken unconscious part in them. But now his part must be consciously played. He perfects and systematizes his knowledge by intelligent observation, and easily becomes an authority in the matter of his own experiences among certain peoples and in certain districts. The third step is to test the present value of his past experiences and his present observations. What is the condition of the people among whom he has spent twenty years of his life? Have any changes in their character taken place for better or for worse since his first impressions of them were formed? To answer these questions he must both read and inquire. Only the well-informed director can fully answer them and name the sources of information. At this moment he will discover two important facts: that the Catholic body is now made up of many nationalities; that the non-Catholic portion of the American world is most favorably inclined to Catholic doctrine.

The inferences are natural: that new methods are necessary for dealing with Catholics, and that the

non-Catholics must be met more than half-way by the priest. He can make a particular study of the state and diocese in which he is to labor, and of the people, Catholic and non-Catholic, to whom he is to preach the gospel. He will learn from this study how thoroughly the principle, all things to all men, must shape his life. Formerly the Irish priests went to the Irish people, and the German to the German; now the priest, whatever be his race or descent, serves a people so mixed in blood that all the old traditions are of no use in dealing with them; and whereas in earlier days the priest held aloof from non-Catholics, nowadays he must associate with them and influence them. The fourth step and last requires that the student make himself intimately acquainted with the higher current literature of the time. This declaration will not appear wise to such trainers of seminarians as deny the student access to current literature during his course of philosophy and theology. Yet the success which has attended the experiment of a well-equipped reading-room in such an institution as St. Mary's college, Baltimore, ought to have attracted the attention of educators long ago. However, of this later on. To get well acquainted with his times and country the student must read as well as observe and inquire. Such authors as Mallock, Lilly, Mivart, Balfour, Gladstone, and other interpreters of the thought of the time to the popular ear, should be read regularly under the guidance of the director. The great reviews of Europe and America, the great dailies of this country, representative sheets of the sects and philosophies of the time, should be carefully scanned with the one end in view.

The press of to-day is the very mirror of the time, and while faithfully reflecting the best surfaces of society, hints broadly at the darker side of life. The social philosopher reads the daily journal from the headline of the first column to the last advertisement; the priest should do the same, if he wishes to know his people; the student needs only what his director points out, or a sure and honest instinct, often superior to the director, indicates. By these four steps will any student arrive at an accurate knowledge of his times and his people. Until he gets that knowledge he will be neither a safe guide for the flock nor a capable and effective preacher. Listen to the bores of the pulpit: the commonest hodcarrier will tell you that he has heard their sermons once a year since he began to pay attention to sermons, and that no sooner is the gospel read but he can tell what the sermon will be. He is perfectly correct. From year to year the forms of ages endure; the preacher brings neither individuality nor knowledge of his times to the pulpit; and his reward is the snores, the nodding heads, the deaf ears, the uncomplimentary thoughts and remarks of his auditors. Thus, besides the proper physical qualifications, skill in elocution of the simpler kind, and ability to write good English and to construct an interesting essay, the preacher must have a fine knowledge of his times and his people; both the somewhat theoretical knowledge described above, and the practical knowledge which comes from working among people of all classes. If the seminary fails to provide the student with the proper methods, let him, if he has the spirit of his calling, acquire a knowledge of his environment on his own account.

CHAPTER XII.

THE SERMON.

By this time the reader will have begun to think that the qualifications for a successful preacher are to have no end. We have, however, reached the end. Physical excellences, taste and capacity for reading, skill in English composition, and a good knowledge of the environment are the absolute requirements for the young man or the old who is to interest his hearers from the pulpit. It is unnecessary that the preacher should be a perfect elocutionist, or a perfect orator, or blessed with all the gifts of the powerful speaker. It is only necessary that what talents God has provided him with should be developed to the extreme; the rest must be left to that Holy Spirit which makes effective, glorious, fruitful, the simplest utterance of the devoted priest, without Whose aid the greatest pulpit orator touches no heart to the love and service of God. It will have been seen that the writer places great reliance on the reading of current literature for the development of the missionary and the preacher. More than that, he makes the reading-room of the college and the seminary one of the strongest aids of the professor in developing the young man's character and mind; and further yet, he is of the opinion that without the proper use of the reading-room the intellectual formation of the practical worker, the priest,

the confessor, the preacher, will in this day be incomplete. The Catholic institutions of the country are very slowly beginning to recognize that fact. At least they have entirely dropped the old theory of the French *petit seminaire*, that the modern journal must be rigidly excluded from the college reading-room, though a few of our seminaries still hang on to the worn-out theory, as if their very existence depended upon it. It is common to meet with a fairly well-equipped reading-room in our colleges; the authorities must now go a step further and make the press, through the reading-room, an element in training the young man.

1. The Reading-Room.

This means that the reading-room shall become an organized department of the college and the seminary. In the writer's opinion no department will equal or even approach it in such matters as giving the student a taste for reading, in training him in the art of composition, in acquainting him thoroughly with his environment, in making his studies, particularly philosophy and theology, real, living issues in his life, and in providing him with the matter and the methods required by the public speaker and the preacher. To accomplish so much, it will of course be much more in substance and form than the average reading-room, and will have a higher rank than that of a place of intellectual recreation. The reading-room worthy to rank as a department of an educational institution must be organized and directed like any other department; it will have a competent director, and will take its place in the mind of each professor as a special aid

in the training of his particular students. It must be a gracious apartment, lofty, lightsome, quiet, comfortable; on its book-shelves must be found the best books of the month and the year,—selected solely with the view of illustrating the temper and condition of the times,—from the latest novel to the latest essay; and as illustrative works of this character are always few there need be no fear of overloading the shelves. Every representative review of Europe and America will have its place on the reading-table, and ten of the best dailies from five leading cities of the land along with them; to these may be added, at the director's discretion, any other publications that come within the scope of the dominant idea. All these publications are to be arranged as carefully and attractively as if for sale.

In order to comprehend how the reading-room is to be made useful, let it be supposed that the effects aimed at are those already mentioned: to turn out young priests with a taste for preaching and reading, skilled in English composition, knowing their times and country, and able to preach sensibly and well. It is a professor's duty to see that his young men acquire a taste for reading the first year of the seminary course, and to direct tastes already acquired. In an attractive reading-room such as has been described it will be an easy matter to give a man a taste for reading. The trouble will be to make it a correct taste, which by preference will turn to the really meritorious, and promptly reject the meretricious. Between the recommendations of the professors and the guardianship of the director of the reading-room, abuses can be hindered. Daily the

former can point out to deficient students the book, the article, the editorial, the report, to be read at convenience; daily for the voracious readers the director can announce the character and quality of the latest books and reviews; daily in their lectures the various professors can mention such articles in the reviews as bear upon the lecture, or the studies of the hour; regularly the students can be warned against the mere wasting of time in the reading-room, and deprived of its privileges for gross offence in this direction; and regularly the professors can test the use the students are making of their recommendations by class examination and analysis of the articles recommended. Thus the taste for reading will be formed and directed.

Skill in the construction of the essay, and practical acquaintance with various styles can be acquired from a careful study of the reviews and daily journals. They are the best models even in their faults and deficiencies for the practical preacher. Editors do not tolerate prosiness in any department of the press to-day. Articles must have significance of some kind, editorials must have directness and snap, reports of news must be brevity itself, and, where space is allowed, the interest must never flag. The phraseology of the hour, the idioms most popular, the figures most taking can be rapidly picked up from the first-class journals. Happy the preacher who can add to his academic dignity the sparkle, snap, brevity, pithiness, directness, attractiveness of the articles so lavishly scattered through one issue of a great journal. These ephemeral publications all aim to interest the very multitude to which the preacher is accredited. Whatever is good in their methods is sure to be the

very good required by the priest; the feeble and vicious in them he can ignore. The director of the reading-room can point out the excellences that will aid the student in the construction and expression of his essays. The best aid to learning the character of a people is the press, beyond doubt, and this becomes truer with every year, because the journalistic field is broadening each moment.

For example, the superior American reviews provide us each month with a description of the currents of opinion running in the high seas of thought and study. The best writers, the highest professors, the experts of science, the statesman, the lights of mankind, all contribute to them. The daily journals illustrate in their pages, with news from every part of the world, the theories, statements, opinions published in the reviews. No sooner has the cable flashed the news of a famine in India than an ex-viceroy describes its cause in a review. The daily journal in its very make-up, its style of English, its very advertisements, its stories and jokes, its sketches of common life, of political and other celebrities, its dogmatic editorials, is actually the spirit of the nation addressing the individual, the quintessence of all that which is called American. To read it with the philosopher's eye and mind is to live in friendly intimacy with the nation itself. What more need be said to show that judicious reading of the journals will acquaint a student thoroughly with his times and people? Moreover, the student might be taught to keep an eye on the news-lists for the latest ideas in journalistic enterprise. The worst as well as the best finds its way into print; and the progress of vice

among the people can be easily traced by an occasional study of a news-stand. Finally, the reading-room can be made the good right-hand of philosophy and theology in ways which it would be superfluous to name. Such it would have been made long ago were our teaching theologians practical men of their time, and not mere students of the book.

In the press of the day the trained eye can see like animalculæ in a drop of water all the elements, which in coalescing will make the history of the future, as they made history in the past and present. This is a rough figure, but though not as wide as a church door nor as deep as a well, it will serve. To students who are careful readers of current literature, philosophy, and theology become living things; to nearly all others they remain quite dead. So much for the reading-room. To the writer's knowledge one American college has reached something like the proper conception of the uses of a reading-room, St. Mary's in Baltimore, where a competent director seems to have done much good with it. With this paragraph the suggestions for constructing an attractive preacher come to an end. They are not so numerous as to slip the memory, and not beyond very average abilities. Good physical presence and proper development of ear, voice, and natural elocution, a taste for reading, ability to construct an interesting essay and to write correct English, and a keen knowledge of the people and the times: these are the qualifications. In the next section will be discussed the art of focussing these acquirements on the building and preaching of a sermon, a lecture, and a speech for any occasion. Let it be ever kept in mind that

the writer has always in view the least gifted student; who can elevate himself to unexpected heights by good methods and constant study and practice; while the cleverer brother on the same lines may attain reputation and eminence.

2. *The Sermon.*

Earlier in this essay the writer referred to the art of preaching, as our young priests illustrate it, as the gentle art of trying it on the dog. The young priest is supposed to practise himself in the art of pleasing and instructing a congregation by trying on it his raw sermons and his crude delivery for many years. It is most rare that he is presented to them as a finished speaker; finished in the sense that all has been done for him which the best methods, his own abilities and industry, and his youth and inexperience permit. The writer maintains that the average seminary course is long enough, if professors do their duty, and bishops provide the funds, to exhaust a man's capacity on this point, and to send him into the pulpit as capable a preacher as the circumstances demand. Anyway, he should be very much more than the raw, frightened, dull schoolboy about to read an essay on sin for the discomfort of some and the amusement of others; his preaching and speaking ought to be a pleasure to him and to his hearers; and there should be in his discourses those marks of the leader which, however simple in form and substance, impress listeners as the qualities of a leader should. The young priest will of necessity be the amateur preacher for many a day; no culture can teach him beyond his

youth and inexperience; he will be nervous, occasionally awkward, perhaps amusing to the critics; in all which there is no harm, and no fault can be found. He will overcome these defects, and in the mean time he will preach interesting and pleasing sermons for the average congregation, who will forgive his natural deficiencies for very gladness that he is not a distress and a bore to them. To make him an *effective* and *forcible* preacher the writer now offers a few suggestions, on the supposition that the student has been subjected to the preparatory training described in the last chapter.

The professor has now in his hands a man who can speak distinctly, in a natural tone, and who can compose an essay for an American audience, with a fair knowledge of the subjects that will interest such an audience. In the last year of his course the student will take up the special business of sermon-building and sermon delivery. Every opportunity should be given him to test his powers under conditions as similar as possible to those which will confront him in parish pulpits. The custom of preaching in refectories to the orchestra of clattering dishes and tramping waiters is simply ridiculous. It is a relic of a barbarous day. The student should have the opportunity of preaching two set sermons before his fellows in his last year, let the circumstances be what they may. If the class be large let them preach to divisions of the students in different parts of the building; but at all events, two set sermons should be the portion of each student. The same solemnity should be observed as if he were to preach before an ordinary congregation, and his faults should be

marked down and described to him at the close of the performance. In the academies he should also get the opportunity to deliver short extemporaneous speeches on the plan suggested later; and twice that year an audience of his fellows might be gathered to hear him lecture for their entertainment. This would call for four discourses and a number of short speeches during the year, which are not too much for a student trained properly. Even if the ordination class should number as high as thirty—rarely the case in our seminaries—there will be no difficulty in arranging one hundred and twenty occasions to listen to their set sermons and lectures. They can serve as features of the programmes in the various academies always to be found in representative seminaries; and a capable professor can arrange for their delivery in ways that will not encroach upon valuable time.

The first matter to be taught the student is where to find the material for his sermons. It is important that he should avoid the beaten path from the start. He must even be taught a horror of it. It is the bane of our preachers, who seem for the most part to be treading in one another's footsteps, as Indians are said to do on the warpath. They take the most obvious view of any subject, and choose the most obvious subjects, drawing the same old conclusions that for a thousand years have been drawn from the same old well. Hence the boast of old sermon-listeners, that they can tell what is to be preached within two minutes after the preacher begins. The charm of the preacher's personality,—and every human being possesses some degree of that charm,—rarely enters into the average sermon. The student

is never taught to make use of his own peculiarities, his own ways of thought and expression, his own methods of viewing a subject, which make the atmosphere for his literary productions, and differentiate him from other preachers using the same subject. He will find that personality and its charm in the proper use of the right material for composing his sermons. First, then, from his own meditations must be drawn his best inspirations; next from his spiritual and other readings; last, from his observations of the life around him. Better than all the sermon-books are these three sources of sermon-subjects, if they be only well used. In meditation the human reason and the Holy Spirit are at work on the problems of life, and the result is a constant widening of the horizon both for the soul and the mind. Convictions are born of meditations, convictions so deep and strong that the young preacher can scarcely resist the impulse to utter them to a world quite ignorant of itself and its manifest destiny.

No book that ministers to the student's pleasure but should afford him many a hint for a paragraph, or an illustration, or an entire plan for a sermon, be it a worthy volume or the product of the modern sensationalist. He must be taught to observe the people and the incidents of his daily life that both may provide him with suggestions. The use of the notebook is a necessity for the preacher; he must record all matters in his meditations, readings, and observations that seem to offer substance for his sermons. Practical illustration should be given him by his professor in extracting material from these three sources. For example, he should put on paper the

thoughts and emotions of a recent meditation on death; the most striking suggestions of a recently read book; the hints offered by the morning paper in its record of striking and tragic incident; and any moral conditions which he has noticed in his native town. These notes should be studied with care to see what use may be made of them in preaching, when they can be arranged accordingly. Two or three lessons of this sort, and a few descriptions of the ancient methods used by the bores of the pulpit, will give the student a fair idea of securing originality, and a great dread of joining the army of commonplace preachers. With the sources of materials so handy and fruitful, and the use of them so rich in result at the very first essay in preaching, the young priest may be trusted to keep them in sight forever.

The building up of a sermon is the next step. It is a purely mechanical process, like the building of a house, and men without a single oratorical gift or grace can learn it and teach it. One student will have a natural instinct for it, and another will acquire it only with severe labor; just as one man learns carpentry while his fellow is getting acquainted with the tools. For the average preacher this art of building a sermon is more important than any other single accomplishment bearing upon oratory. Without it the finest speaker loses the crowning glory of his talent. For the reason that, in the first case, a well-built sermon, though plain in material and simple in delivery, reaches the mind so directly and makes its impression so clearly and promptly as to please the listeners, just as the plainest and simplest well-built house pleases, by the solidity of the workmanship; and in

the second case the cleverest orator misses unity of impression on the hearer, who feels many beauties in the discourse, but does not clearly see their connection with the orator's theme, through the faulty arrangement. The method of constructing an essay, described in the chapter on English Composition, will have directly prepared the student for the construction of the sermon. He must be taught to consider five things in the making of any sermon: the occasion, the place, the capacities of the audience, his own powers and limitations, and the subject with which he is to deal. No sermon can be made effective to the fullest extent which omits proper consideration of any one of these. A practised preacher will study them instinctively without troubling himself for the reasons of so doing; the student must be taught beforehand how to make the most of them.

He studies the occasion, or the day on which he is to preach, whether it be a feast or not, to get such inspiration as the moment affords, to be in touch with it. For this purpose he will read carefully the mass of the day, note the saints commemorated, mark the season of the year, both ecclesiastical and natural, and read his breviary with special care. It is unnecessary to name every benefit to be derived from this practice; sufficient to say that his sermon will get an atmosphere, as the painters call it, peculiar to the moment in which it is delivered, and the young preacher will be astonished at the effect upon himself. Apposite texts, pointed arguments, beautiful illustrations, helpful suggestions, will flow in upon him, while composing, in a flood; so that he will have rather to choose amid profusion than to beat his

brains for ideas and fluency. Secondly, he must be taught to study the place in which his sermon is to be delivered. He ought to know how difficult or easy it will be for his voice to fill the church, what oddities of the acoustics have to be met with peculiarities of delivery, what pitch of voice will be necessary to reach the remotest ear. Professional speakers never omit this inquiry, and it is worth the attention of any speaker. It may take an inexperienced young man many hours of practice to adapt his voice and methods to a particular pulpit, where the veteran would use as many minutes. He must be instructed to continue his efforts in this direction with unfailing perseverance, until he has mastered the art of adapting himself to any pulpit as far as his powers will permit.

Thirdly, he must be taught to study his audience in order to get its average of intelligence and taste, and some insight into its particular needs. If it has been somewhat wearied of one set of subjects, or a certain style of preaching, the young priest must endeavor to provide a change; if it is of humble condition and training, it will not be of great use to discuss for them the Western Schism, or to describe the authenticity of the New Testament. The average American audience would not be interested in a presentation of dogmatic teaching on grace. For one congregation striking pictorial description must be employed with vehement declamation; for another a strong argument is to be preferred. Fourthly, the student must be taught to study his own capacities and limitations in delivery. He should make a list of them for reference. One man will have a talent for accurate and striking description, powerful denuncia-

tion, and pathos; another will be able to make a forcible argument against an adversary, illustrated by keen wit and sarcasm; a third will have all the elocutionary graces. In the matter of limitations, it will be unsafe for one to touch on the pathetic, for another to denounce, for a third to argue; because the first will become strained, the second abusive and screechy, the third confused. Let each student discover his good and weak points, and act accordingly. How important this is can be seen from the many instances in which a priest is one man in the pulpit and another in private life. Who has not met the clever after-dinner speaker, the witty, natural, fluent talker at a meeting or at the fireside, whose sermons in matter and delivery were like dry bones rattling? Such unfortunates received no training for the pulpit, or worse than none. The qualities which make them popular in social life, fluency in description and graceful wit, are the very qualities for the pulpit, where they are too rarely found; but their possessors were never taught how to use them in the pulpit, they were allowed to form their own ideals of what a sermon should be, and the fiction of their ignorance and helplessness becomes too deeply rooted ever to be removed. Wendell Phillips in his later years invariably became screechy if his voice rose to notes of towering indignation; consequently the great orator avoided those higher tones. The student must avoid what is beyond his powers, and cultivate those excellences which his director discovers in him.

Finally, he must be taught to study his subject, after he has used great care in choosing it. In choosing he must have his own capacities, his audience,

and the fitness of the subject to both always in his mind. When it is chosen, he must examine it carefully for that point of view best suited to the intelligence and taste of the special congregation and to his peculiar abilities. Fifty experienced preachers will handle the same subject in as many different ways. Being men of originality, acquainted with their own good points, they will each select that treatment which best develops their ideas, and exercises their particular talents. It is one of the misfortunes of the average preacher that he is almost sure to take the commonplace view of the subject and the most familiar. The better to understand the force and utility of the five things recommended for the building up of a sermon, let us take an actual circumstance by which they may be tested. Let us suppose that a young man is to preach on the feast of the Epiphany, and is preparing a sermon according to the method just described.

As it is unimportant what order he follows in using the five recommendations, we can suppose that he considers the choice of a subject first. He decides to speak upon some topic closely connected with the feast, yet avoiding the usual subject of the average preacher, the manifestation of Christ to the Gentiles. A little examination shows him that the occasion permits a sermon on the kings, on the Jewish chiefs, and on Herod the Great. The melodramatic strength of the latter figure attracts him, Herod's failure to interpret aright the strange mission of the kings impresses him, and the young priest chooses for his subject what he may call Herod's Opportunity. As anyone can see, the dark-hearted prince missed a great chance for earthly immortality on this occasion.

He should have been with the kings this day in offering his allegiance to the King of Kings. The young priest will therefore describe for the people Herod's failure to seize his greatest opportunity. The mass and the office of the day supply him with texts and incidents of the most telling character, and he can use them to the utmost. The people to whom he is to preach are a city congregation of average intelligence, able to appreciate the best that a neophyte can offer them. The church is not too small for fine and large elocutionary effects, nor too large for an average voice and quiet gesture. Let us suppose the young priest is good at description, with a taste for the ornate and the dramatic, but unable to use pathos with effect, and apt to become screechy in excitement. Here, then, we have the subject and the point of view, the occasion, the place, the people, and the preacher's good qualities, all considered. Upon what plan will he present his sermon that it may fit in with all these circumstances?

A sermon should be presented to a congregation precisely as a play to a theater audience. The ordinary drama has four acts. The story is begun in the first, its interest increases in the second, the climax is reached in the third, and the conclusions are drawn in the fourth and last. This plan holds the secret of keeping the interest of any audience on any subject from first to last. In the sermon on Herod it can be followed with fine results. The preacher will consider the arrival of the kings in Jerusalem and a description of the opportunity now to be offered to the king as the first act; the meeting of the court to hear the story of the Magi and give

them an answer as the second; their private audience with Herod as the third; and the scenes of the adoration in Bethlehem, with Herod absent and his opportunity forever gone, as the fourth. As the young priest has good descriptive powers, this subject will make a telling sermon for him, and for the people. In the first part the audience can be easily interested in a brief account of the ability and wickedness of Herod, of the kings, of the astonishment of Jerusalem over their strange inquiry, of the nature of the opportunity about to be offered to Herod. The meeting of the court, the discussion of the birthplace of the Messiah, the amusement and scorn of the Scribes and Pharisees for the Wise Men, are inviting themes for the second part. The statecraft of Herod, his uneasiness, his caution, as witnessed in the secret audience with the Magi, his failure to seize the opportunity so candidly presented to him by the permission of God, are incidents of melodramatic value from any point of view; and finally the beautiful reception of the kings in Bethlehem, Herod's absence, his final yielding to crime and despair in the slaughter of the Innocents and in his own death offer splendid material for the peroration. According to the attainments of the preacher in elocution and composition, must the sermon be arranged. A plain speaker, incapable of the freedom and sonorousness of an elocutionist, must attempt only a clear presentation of the story and the argument, in which there will be no hesitation, no stumbling. The more skilled a preacher is in presenting the pathetic, the forcible, the dramatic, the more should he study to find outlet in any subject for the use of these qualities.

Enough has now been said of the sermon to give a fair idea of the writer's meaning, and to enable a capable professor to accept or condemn the methods recommended. A few words on lecturing and on speech-making will fitly close this chapter. To the lecture may be applied all that has been said on the sermon, and as much more as is called for by the fact that the lecture is of a freer character, must amuse as well as instruct, and admits of applause from the audience. It should be constructed in the manner above described, that is, divided into four acts, the interest gradually heightened until the last moment, each division lightened by humorous or telling incident, and full play allowed to the speaker's personal characteristics. One man will do this rapidly by instinct. Practised speakers do it in the very act of speaking. The average man must make a list of his talents, study slowly the arguments that admit of incident, introduce the humorous vein carefully so as not to offend good taste, and shape his lecture like any other bit of mechanism, until it has the appearance of spontaneity. The seminary student might experiment on two lectures in his last year and try them on his fellows; for if he shows any ability whatever in speaking he will have many invitations after ordination to display his talents.

The ability to make short and pertinent speeches at a moment's notice should be one of the ordinary acquirements of the young priest, if for no more than to save his friends and admirers the mortification of hearing him stumble and bleat through ten miserable sentences at certain times in his early career. As there is usually considerable society speechmaking in

the seminaries, the students might receive a few lessons in the trick of talking on nothing for five minutes, without shyness or incoherency. It is a trick and nothing more, a mere soap bubble, yet must it have shape and color. A sudden call to say a few words to an audience can always be anticipated, and the shrewd victim, instead of courting dark corners, will pitch on three points and a conclusion while the occasion is progressing. As every gathering has a purpose, and speakers, and opinions, a little hard sense will provide a man with the necessary material for a short speech. The student can practise hunting for three points and a conclusion at every society meeting he attends, and in his own room with imaginary meetings. Three or four can practise the trick at impromptu meetings anywhere. In all these matters, it requires only that the student be led into the right way by an interested professor, to travel it alone and successfully for the rest of his career. As a rule the professor is the *sine qua non* of continuous effort.

Many objections can be easily offered against the recommendations of this part of the essay, and of the preceding parts as well; but the writer apprehends that the most powerful will be the declaration from some old hard-headed financiers that the country has not time or money enough to carry out the general scheme of training so far suggested. To this objection it might well be answered that the dioceses might give less money to building superfine churches, and more to training superior priests; that the bishops shake off the mania for diocesan seminaries, and concentrate

money and thought on provincial or sectional institutions; but such a response would hardly be practical, and it would certainly be unnecessary. Because the scheme of training described here is sufficiently flexible and economical to be tried in a diocesan as well as a provincial seminary, provided the institution has a faculty of the right kind. This can be demonstrated in a paragraph. The writer has recommended only that the conditions at present existing in the average seminary be improved and systematized. The bishops are constantly building new seminaries or improving the old; why not build and improve in line with the latest and best ideas of modern architecture, looking sharply to light, heat, ventilation, fitness, baths, and other sanitary matters? The student is permitted and expected to keep his physical health in good condition; why not devote a few hundred dollars to teaching him how to secure physique and vitality of the best? The business of eating must be attended to; why not manage it from the standpoint of the young man's health, and not from the standpoint of expense, as does every seminary in the whole unfortunate list the world over; too many of them cursed with incapable, ill-paid, dirty servants, inefficient bursars, coarse, half-cooked food, and hideous table service? The student studies manners; is it not worth while to help him, by lecture and example from his teachers, to attain the most perfect decorum? The seminaries pretend to teach certain arts of expression, singing, writing, elocution, reading, preaching, and they waste time on what is only the vainest and shallowest of pretences; why not spend a thousand dollars on the real thing, save time,

and turn out speakers on a system that will show results worth noticing? The library and the reading-room are supposed to be institutions of seminary life; why not use them, put life into them, and take them out of the state of mildew and dry rot peculiar to most?

Four professors trained to the work could easily teach fifty young men in the usual six years' course all that has here been recommended, and exhaust the capacities of the students; but the professors would need more varied accomplishment than they usually enjoy in such a case. In the provincial seminary specialists could easily be found to do the work, and the cost would be perhaps five thousand dollars a year in excess of present expense, which would mean a saving to the dioceses in various ways of a hundred thousand. It is not the money, however, which need give anxiety. The grave difficulty is to secure the men; professors of the right sort, skillful, trained, industrious, enthusiastic, acquainted with the raw material which is to be shaped into the finished product; not the accidents of the moment, taken haphazard from any walk of clerical life and pushed into the professorial chair. These men may have the good-will, but they lack capacity and taste; and one trained teacher would do as much work as ten of them, and do it better. The expense and the time are not valid objections to carrying out in a seminary what has been carried out for years in more than one secular institution, notably in the American Military Academy.

MT. ST. MARY'S, MARYLAND.

PART IV.

The Spiritual Life.

Be ye perfect as your heavenly father is perfect.—*Matt. Cap.* v. 48.

CHAPTER XIII.

TAKING THINGS FOR GRANTED.

FINE training in the spiritual life, thorough development of the missionary spirit, and rational intellectual training are the three necessities of the clerical student. The writer doubts if he has any call to discourse upon them and for various reasons. Since the days of St. Charles Borromeo they have been recognized by the least efficient seminaries as having first place, and a hundred writers have described and made common the methods by which they may be attained; the missionary spirit has developed remarkable strength in this century, and the average priest is really getting to be a leader of his people; education is the shibboleth of the century, even the schoolma'ams knowing much about it, and we have a surfeit of intellectual culture of a sort; so that the wisest may not venture upon this ground without hesitation and a reasonable fear that they can say only what has been said before more opportunely and in better style. Yet since this essay has been begun it may as well be properly ended. It will be a record of one man's opinions, if nothing more. The attention of the thoughtful has been drawn within a decade to certain oddities in clerical life, for which an explanation is speedily desired. Perhaps the explanation will be found in this section, penned, it

must be admitted, in distrust. These oddities may be discreetly mentioned here.

First, it is thought that too large a percentage of our young priests fall into convivial habits soon after ordination, and cherish them at the expense of duty in the beginning and health at the end; respectable conviviality, of course, in which social life and its honest pleasures take up more time than the ministry, and the sick and sinful are neglected for receptions, dinners, drives, pleasure journeys, and the like; so that in a few years it is difficult to distinguish the young priest from an ordinary successful business man, who works sufficently to provide himself with money and maintain his self-respect before the community. Secondly, few have failed to remark the very large number of clerics who have lost their grip on the essentials of the spiritual life, and make little use of the ordinary aids to holiness; who indeed live clean and honorable lives, yet more from habit than reason or conscious effort; who find all their spirituality in a rapid saying of the mass and the office, and have become totally unfitted for leading others in the way of the higher life. Thirdly, it is too often found that a hard, official, commercial spirit marks the relation of the priest to his people; the altar is used for indiscreet harangues on finance, and for abuse of the sour givers, or the backsliders; routine work replaces the affectionate care and watchfulness of the father over his children, and in consequence the unfortunate, the poor, the sick, and the dying are really neglected; systematized parish work develops into red-tape officialism of the meanest sort; abuses creep in and flourish in parishes well provided with young

priests, with many societies, with popular services and frequent confessions, because the young men are taking advantage of systematized work to excuse themselves from any other. Fourthly, it has seemed to many that with all their progress the seminaries have been too often guilty of the fault of the times in mental training; that is, giving too much time to mere mental discipline at the expense of the spiritual, putting less important studies in the first place for utility's sake, and rather aiming to turn out a clerical tradesman than a man of culture; with the result that the present generation of young priests show as little love of true culture as the old missionaries, who had no time for it in long journeyings and multiplied labors, while the prospect of their taking a fitting share in establishing a Catholic American literature is very small.

These circumstances, as they appeared to the writer, are his excuse for putting this section into print. There is some room for criticism on these matters at any time in any corner of the church. It may be of interest to American priests to know that the brethren of France and Quebec look upon them as anything but a credit to the sacerdotal order, refer to them as Protestant priests, and take our free manners and fondness for unconventional costume as evidence of low morality. We can repudiate their insinuations, ridicule their slavery to the conventional, and make the counter charge of an absurd stiff-neckedness. At the same time it will do us no harm to study their fine devotion to the form as well as the substance of the clerical life, and to adapt their best methods to the American situation. If they have much to learn from us, and must get over their low

estimate of our character, we on the other hand are not so faultless, even if we understand them better than they do Americans.

One could wish, in examining his own experience of spiritual training in the seminary, that the trainers had not taken so much for granted. It is true that clerical students have the strength of vocation, the advantage of sound home training, and a clean college discipline at the start; that they are not boys, but men; that they are Catholics whose lives are directly controlled by the Holy Spirit; and that they enter the seminary with a purpose. Because of these facts it seems to be taken for granted that they are ready for immediate introduction to the spiritual life without extensive explanation of aims and methods, that mortification is quite easy to them, and that the human in them is not strong enough to be a serious obstacle in climbing the mountain. Hence they are carried at once without much preface into meditation, prayer, spiritual reading, long kneelings and standings and silences, and are commanded to submit to cold, poor food, and passing sickness like veterans. When explanations of these things are made, of their use, origin, and benefit, most teachers fall back on the plain statement that the masters of the spiritual life used them, and therefore the seminaries use them; that without them it is impossible to be spiritual and holy; and that a distaste for them argues absence of vocation. Many confess that in their college and seminary days they could make nothing of meditation and mental prayer, and thought silence, cold, poor food, long kneeling the inventions of incapable faculties.

Many found then and since hundreds of the same

opinion. Nor can they remember that any authority, living or printed, made a becoming explanation in these matters, that would reconcile nature with useless discomforts, or suggest a natural pleasure to be found in meditation. Here seems to be the root of the difficulty: the human nature of the clerical student is put too far out of sight at every part of the seminary course, and particularly at the beginning. Consider what the youth is upon entering the seminary. His spiritual training in college has been elementary. Meditation and spiritual reading as practised in our best colleges are ridiculous. They touch none as to soul, and their intellectual side is mournfully primitive. Vocal prayer, morning mass, and monthly confession and communion are the useful matters of college training; but the clerical student leaves college quite raw and uncouth in the spiritual life. The seminary simply emphasizes what he has just left in college. The meditations are longer and more elaborate, examen, confession, and the like are more frequent, the necessity of holiness in the priest is dwelt upon with earnestness, but no teacher speaks the strong and suitable word of explanation as to the reason, the need, the use, the beauty of these things. The human in the student is not called upon to adapt itself *for reasons* to the new conditions. It is simply ordered to enter the mould and stay there uncomplaining until it takes the required shape. Hence the number of students who never get any grip on the essentials of the spiritual life, and drop the entire scheme as soon as they are ordained; who say mass in twenty minutes with little preparation or thanksgiving and no profit; who find the office a nuisance, and

meditation impossible; who confine their devotions to clerical work, the rosary, and a visit of ceremony to the sanctuary. Hence, also, the number of priests who acquired all their spiritual practices some years after ordination, not in the seminary, but in the field where they learned by experience what they lacked.

It is not enough to say to a student this ought to be done; the teacher should explain all that the mind can grasp of the beauty and use of the thing recommended. The human in the student is predominant. It is to be subordinated by training, but only with its own knowledge and consent. Too many spiritual teachers make war on it in the student, and would crush or destroy it, turning his knees into leathern hinges and the spine into steel; when, instead, the human must be made the ally of the soul, its faithful servant, as it was in the Son and the Mother. Through the human we arrive at the spiritual, and the clerical student must be made to know through material figures and human sensations, which have long been familiar to him, what value is attached to the life of the soul, and to the means of developing that life. He can attain this knowledge only by degrees, for nature does not submit readily to the supernatural. The primer must precede the tome. There must be a graded progress both in knowledge of the means and use of them. How is this to be done? It would be presumptuous in the writer to lay down a cast-iron scheme in so important a matter. The best he can do is to describe what methods would be likely to attract the average student during seminary training; then let the expert professor make what use of the description seems fitting.

CHAPTER XIV.

UNION WITH CHRIST.

1. Christ, the Model.

THE standard of priestly sanctity and the model of the priest is Jesus Christ; the aim of the spiritual life is perfect union with Him; the method by which the student must be trained for this union is that used by the Master in training the Apostles; and the results must be the same for the young priest as for the apostle. These are the first principles, admitted everywhere, incessantly preached in our seminaries, and too often without fruit. "Be ye perfect, as your Heavenly Father is perfect." "Be ye holy, because I am holy." What seminarian has not heard these tremendous declarations time out of mind, yet they mean only too little to the raw student, unless illumined by a hundred varying applications? When it is said to the young man that holiness must be his average condition of life, that religion must be the basis of his philosophy of life, that he must be all that he preaches, holy and perfect in his order as Christ Himself, and an *alter Christus* for his people, it must also be pointed out in what proportion these terms are used, if the young man is to get a proper idea of the standard. In the spiritual life he has no sense of proportion. What the teacher calls innocence

or sinlessness he calls sanctity. His human measures must be called in to make him know spiritual measures accurately. He is aware that courage, coolness, skill, and strength, in the most trying circumstances, are the necessary qualities of the soldier; that integrity, acuteness, fidelity are the necessary qualities of the lawyer; that immaculate purity, perfect service, the martyr's courage were the necessary qualities of the Beloved Disciple. Even so, it must be said to him, is perfect sanctity necessary to you, for it is your profession, you are the leader, you are bound to it by oath; and no traitor or coward, no thieving lawyer, no Judas, deserves more opprobrium than you, if you fail to live to your own standard. This is measuring spiritual standards by the human meter. It is the only way to reach the average student mind.

When it is said to the student, Christ is your model, your master, your friend, the teacher must make sure of the exact strength these terms have in the boy's mind, since they mean nothing to the thoughtless, to those who have never had a model or a master or a friend. Most earnest youths have modelled their manners or their methods in sport and study on some admired personage. They comprehend also how an apprentice watches and listens to his master, a student to a clever professor, a young soldier to a great leader; and the tender love of mother and sister, the kindly and sympathetic companionship of a chum have stirred their hearts. Or, they have read splendid examples of these relationships, Plato with Aristotle, Antony with Cæsar, Damon and Pythias, Basil and Chrysostom. Here

then is the human measurement for the terms, model, master, friend, as applied to Our Lord. The student must be convinced that the relationship described by these words is to exist between him and Christ in the widest and highest sense; that even as the artist devotes hours to the study of his master's statues and paintings, so must he study the words, acts, and will of the Christ; that no disciple must ever surpass *his* devotion to his Master; that the friendship of earth is only the shadow of that intimacy and familiarity which he must enjoy with the Son of God.

When he is told that his training must be as thorough, as deep, as accurate as that of the Apostles, let him be shown the details of an athlete's discipline, of his own mental training up to this moment along with the details of the training given by the Master to Peter and his companions; and thus he will understand that if these lesser things of muscle and mind require years of careful labor and the strongest masters, the training of a modern apostle can be no light thing. When he studies the result of the Apostolic training in the lives and deeds of the twelve, it will not then be a difficult matter to make him understand that the same results, according to his limited sphere of action, are to be looked for in his career. This constant appeal to the human sense of proportion, this cultivation of intimacy with the Sacred Humanity, the steady demand that effort and result shall, in the spiritual life, amount to much when measured by human meters, seems the only safe method of training the student to higher things. Men of sense can tell when a butcher is neglecting his business, or making no progress, and the wherefore; the same men

could not be persuaded by any figures that they are neglecting their souls, or making no progress toward heaven or perfection. Priests can preach perfection, talk tearfully of the model, master, and friend, Jesus Christ, yet be as far from Him as from a remote ancestor. They have never measured their own declarations.

It is the same with the seminarian. He has the words, model, master, friend, quite glibly on his tongue; yet he may be more faithfully imitating Newman in English style, studying more earnestly his clever professors, and taking deeper pleasure in the companionship of his chum than in anything connected with Jesus Christ. He deceives himself with words. The teacher, therefore, who succeeds in bringing the young student to a real comprehension of the relationship to be held with Christ, who teaches him how to measure the details of that intimacy by exact human meters, this man has achieved the first and most necessary triumph of his profession.

2. *Meditation.*

Once the student has grasped the meaning of intimacy with the Master, and has seen in outline the character and results of the training of the Apostles, he will be well prepared to study the means by which intimacy with Christ is nourished and deepened, and results are to be secured in his own case. The daily meditation, spiritual reading, examen of his own conduct and progress, prayer, visits to the Blessed Sacrament, silence, mortification, and the practice of particular virtues will then take the character of means to an end, and will be seen as perpetual elements of

the spiritual progress. Whereas they are too often looked upon as parts of the seminary machine, to be dispensed with after ordination. Here again the student must be steadily instructed in the use and profit of these exercises, and made to feel their spiritual value by regular appeal to human measures. Not only should it be said that meditation is necessary to the spiritual life, to the priest, that the saints used it, that without it vocation may lapse; it should also be said that meditation is the digestion of the soul, in which all the impressions, of every shape and sort, received into the soul every day, are prepared for nutrition; the mass carefully dissolved by the gastric juice, the waste matter thrown aside, and the useful turned into rich blood.

The poet secures his finest, most burning thought, his most ardent expression, his most effective forms, through long and hard and exalted meditation. The philosopher, the scientist, the theologian, the statesman, the general are just what meditation makes them, and utter impossibilities without it. To study much and meditate more are the characteristics of the original and successful student. These and similar things should be pointed out to the student until he has come to see the importance of meditation from a merely human standpoint. Not only is his Master, Friend, and Model to speak to him in these moments of profound thought and strong desire; not only is meditation a necessity of the spiritual life; it is also a human necessity to him as preacher, thinker, leader. All the sermon books in creation would not give him such sermons, smacking of his own personality, salted by his own experience, as the right and regular use

of meditation. Through it he must study and shape the ideas of old for application to modern conditions; through it alone will he avoid the staleness of ideas and language, both in the pulpit and out of it, which falls like a mould on preachers once famous, who neglected thoughtful consideration of idea and style. This human side of meditation, the merely useful, at first appeals more strongly to the student than any other; and by it he is brought to feel how near to the Lord he will surely come by its steady practice.

The circumstances of meditation as well as the method really deserve more attention than the seminaries give. We smile now at the lofty and severe hope of our former spiritual trainers that youths with a vocation can meditate successfully in any physical condition. Who forgets the cold chapel on dark mornings, the unearthly hours of rising, the droning murmur of the gentlemen who recited the points of the meditation, the pain of back and knees as we knelt for the half hour or more, the shivering, the gloom, the drowsiness, the physical and mental stupor, the sense of futility shrouding thought and resolution! Often have we said since, what in heaven's name did our professors hope to attain by so much obfuscation? Fruitful thought is hardest labor under any conditions; meditation in the modern seminary fashion is more absurd than a burlesque. The burlesque should be abolished at once, else let meditation go. Any hour of the late morning or late afternoon, or the early evening is the time for it, when the faculties are most active; the chapel, the garden, the recreation-rooms are the natural places; kneeling, sitting, standing, or walking are the attitudes, or a combination of

all, according to each man's taste; the leader should be a leader indeed, not a mere droner, able to give in ten sentences a picture, a thought, a thorn, that will be a real stimulus to thought. Ten minutes of the time should be devoted to explanation of method, or description of what result ought to be got from the meditation. Meditation is a pleasure, a natural pleasure, to any serious and high-minded man. The commercial men meditate on their business with delight, though not on their knees. It is the duty of the professors to introduce the student to this serious exercise by its easiest path. Many a priest makes his most fruitful meditations for his soul, his pulpit and his daily occupations in the woods walking about at his ease; stuck in a stall he would be as easy as in a snowdrift, and his mind would work as well. The effect of the early meditation in a cold and gloomy condition is to destroy all human pleasure in this spiritual exercise. It is a great success, but it knocks out the meditation, the mind of the meditator, and the taste for meditation at the same moment. This is perhaps too much. It is more reasonable to begin with an acknowledgment of the human in the student, and to shape all methods accordingly. Leader, time, place, attitude, character of subject, and its presentation should all be selected and arranged with the human in mind, which is to be coaxed, caught, and subdued by methods agreeable to its nature.

3. *Prayer.*

It is never a difficult matter for friends to remain long in one another's company. The difficulty is for them to remain apart long enough to transact daily

duties. Man is sociable and chummy both. He finds no difficulty in chatting for hours about his interests, his plans, his hopes, his successes, with a sympathetic companion. Here is the human basis of prayer, which is nothing more than a loving discourse with the Friend of friends, a series of petitions for light, aid, help, sympathy, the leisure time devoted wholly to this One Heart, which surely loves us beyond all others. When the young cleric has mastered the fact of real discipleship, when it has become as clear to him that Jesus is his friend and master as that his mother is his mother and his chum his chum, when he has placed the Saviour in mind and heart upon the same natural footing as the loved ones of the home circle, it then becomes an easy thing for him to understand that prayer is no more, and no less, than intimate, immediate, loving companionship with Jesus, and that it can be made as pleasant as the loving intimacies of human intercourse. Rarely is prayer presented to Christians in this way. You must say your prayers, was the order in our infancy. The priest ought to pray, is the order in the college and seminary. These orders are often as little comprehended by the student as by the child.

For many persons it is utterly useless to describe prayer in general terms, no matter how beautifully and clearly expressed. Its delight, its naturalness, its charm must be brought home to their consciousness by exact comparison with delights familiar to them. Few are the human beings whose experience does not include the delightful companionships of father, mother, friend. The roughest men and women are melted to tears at the remembrances of

many a pleasant walk, or quiet fireside chat, or secret loving confidence with the relatives and friends of the past. Rudely trained indeed must be that student who has no recollection of such pleasures. They are his measures of the language in which his professor describes prayer, its method, its utility. He understands his teacher, but he feels the truth and beauty of the lesson only by his remembrance of home intimacies. Therefore, if it be said to him: enter the presence of your Master as you would enter to your friend; realize the delights He feels at your coming, as you often saw the love-light in the eyes of those who welcomed you; sit, stand, kneel before Him, and talk as freely, as informally as to your human chum; pour out your petitions, present your plans, blush and weep at mention of your sins against Him; carry out in every detail the method of speech and action most easy to you in the society of intimates: say all this to the student, recall to him how he has enjoyed such moments at home, and you have made prayer what it ought to be for the simplest-minded,—a delight, as easy in this aspect as if men sat at His feet in the fashion of His lifetime.

Methods are all very well, but until these elementary principles are grasped, they are apt to hinder rather than help. Prayer is prayer, let the method be what it will. If a man prefer to go around the stations, or to take up the mysteries and petitions of the rosary, or to talk directly to Our Lord, with little or no regard to preludes, points, and paragraphs; or if he prefer to walk in the fields, with strong memories of the Apostles walking thus beside Him, or keen sense of the look on the Master's face as He gazed at

young St. John; why, these things are more than the best methods, for they are the promptings of a heart that really loves. It is often because of the stiffness and hardness and dryness of the methods that students get a dislike and incapacity for prayer. Kneel till you fall, put yourself in the presence of God, consider the first point, the second point, the third point, proffer your petitions, remind yourself, etc., and so on *ad nauseam*. The helpful method is that which regulates a mind too active and fanciful, or stimulates a mind too slow to find material for true prayer. In the first case the student is shown how to arrange petitions and other matters to suit the time allowed; in the second it will be necessary to name the needs of the student, the blessings for which he may be grateful at present, the evils from which he would be saved, the scenes, words, acts of Our Lord's life upon which his mind can dwell.

Matter for prayer can be found in the incidents of daily life, if the student be anything of an observer, or in the numerous books written with that purpose. A skilled professor can lead the beginners into an understanding of the possibilities by doing the praying vocally for them a few times. The necessity of prayer is thoroughly insisted on in the seminaries, and every opportunity is given the young men to attain proficiency; yet if so many fall from the love and practice of prayer, the writer feels bound to believe the cause lies in the fact that real love and understanding of prayer were never planted in them. Hence, also, the curious spectacle of good priests officiating at the public prayers of the church in the rapid, offhand style peculiar to handlers of red tape.

The Holy Sacrifice is offered with two minutes' preparation, trolley speed, and three minutes' thanksgiving, while the general method is pretty offensive. The breviary is said without attention, and certainly without reverence, with all speed, with no fruit, and is flung aside as a nuisance. These men have no excuse for lack of reverence to the Holy Sacrifice. The poorest seminary has never been charged with failure to impress its students with the awful dignity of the mass, and the absolute necessity of decency and propriety in all the details of the sacrifice. Yet the authorities would also be justified in impressing the student as deeply as possible with the obligation never to devote less than one hour to the whole service,—preparation, thanksgiving, and the sacrifice,—and to make it as strong an obligation as healthy tradition and custom can.

The breviary is a matter which suffers very much from the seminary fashion of taking too much for granted. Three facts are well presented in its regard. It is the public prayer of the church, it is of grave obligation, and it is to be said with reverence and profit. The changes are rung on these in sufficient variety. The next step ought to be an appeal to the human interest of the student in a book so rich in elements of human interest. Its history in brief, the opinions of eminent writers on its value, its intrinsic beauties, should all be presented to him in order. It should be said to him, you desire to become an effective preacher; here, then, is the preacher's text-book: you wish to attain excellence in the art of composition; what classic of time can surpass it in lofty style and powerful imagery? You desire to become a

thinker: here is the finest epitome of the thoughts of saints and sinners which the world has ever seen. Each of these statements requires long instruction to make them plain to the average student mind, and it is worth the trouble to prepare the instruction for the sake of the rich result. The breviary, after a series of careful lectures of this sort, becomes a human book to the student, it acquires an interest apart from revelation and religion, and he is therefore attached to it by the double tie of human charm and sacerdotal office. As a rule it takes some years for the average priest to realize the powerful literary charm and excellence of his breviary, and its tremendous usefulness to the writer, speaker, and thinker.

The hours devoted by the priest to the Holy Sacrifice, the office, and to meditation and prayer are the pleasant and fruitful moments of his life. They are his direct contribution to the building up of his eternal mansion, and he should be taught to look upon them as moments of real recreation, which the world must not be allowed under any plea to steal from him. It will surely do so unless, before he leaves the seminary, he has acquired the spirit of prayer, to invoke which he must be properly and steadily instructed. This spirit is not merely a taste for prayer, or the habit; it is rather the sense of union with God and of responsibility for the people, which forces from the heart every moment earnest petitions to heaven; for the grace of the instant, the continuance of union with the divine, the increase of faith, hope, and charity; for illumination, courage, fidelity, and perseverance to the end. And as the great panorama of human life passes before the priest, and the needs of men

strike more deeply into his heart, this same spirit prompts the momentary prayer or blessing on the actors in the great drama: the dying man, the suffering sick, the struggling parents, the innocent children, the bitterly tempted, the gross sinners, the horrible man-trappers; all that hurrying crowd which enters at the gate of the earth, and is never at rest, never happy, until it has found the exit.

CHAPTER XV.

THE MIRROR AND THE BOOK.

1. *Examen.*

Of all the exercises in which the clerical student is trained this deserves special praise. It is the mirror held up by the Holy Spirit to the man who has submitted to His guidance. If it be rightly used, and kept in shining condition, if it be looked into often with clear and resolute eyes, age and custom, the invasion of sloth and routine, the change of times and methods will have no effect upon the lucky user. It is better than an enemy in telling the truth to the honest; for an enemy will always exaggerate, but the examen will "nothing extenuate, nor set down aught in malice." It seems, however, to be more exposed to neglect than any other spiritual exercise. Hence the necessity of placing it before the student in the strongest light. While it is a daily practice in the seminary, it is quite unnecessary that it should be so in mission life. True, the careful bank looks after its accounts at the close of each day. Still, if a man comes to an exhaustive examination of his own personality once a week in the hurly-burly of the world, he will have accomplished enough. The main point is to convince the student of the importance of this exercise in his student days.

Perhaps the practical way of doing this would be to

follow this method. Point out to him the tendency of all things to rustiness, crustiness, and decay. With youth go only too often the even and engaging temper, generous disposition, natural charity, and other virtues along with sound teeth, good sight, elasticity of the limbs, and twenty other advantages. Wise men resist this decay in life. They watch their mental and physical conditions from day to day, they consult the physicians, they take long vacations. Should not as much be done for the priest, by the priest not only for his own sake, but for the people's sake? Recall to the student the instances of decay met with in his own experience. The heroes of the athletic field, supple and graceful of body, fall into fat, lose bloom and suppleness to beer and inactivity; the well-dressed, fine-mannered gallants of college days become commonplace after thirty; the pious boys of school and college turn into gross sinners. Among the clergy the same natural phenomena are frequent. One priest has a reputation for scolding from the altar, another for preaching good sermons, spoiled by long-windedness; a third is notable for his deficiency of manners, or of dress, or of taste, or of temper; a fourth says mass with astonishing rapidity; a fifth is absent from his parish most of his time; a sixth is popular for rapid confessions and light penances, and so on down the list. All these men were once natty and pious seminarians, filled with high purposes, determined to make a record and a career. Like good wine, they ought to have improved with age, and instead they have degenerated. What is the secret! They have not kept account of themselves. They have laid aside the mirror of self-examination;

and will not even look into the eyes of the people, where they might see what is happening to them. They would not believe in their own degeneration, if told by a specialist.

Very often is seen the spectacle of the clever preacher descending the scale of power and originality from the moment in which he delighted friends and people with his first sermon. Here, then, is the hold, from its human side, which spiritual examen ought to have on the clerical student—self-interest. The examen is a fight against decay or degeneration. It is the strict keeping of the books for soul, body, vocation, all acquirements, all valuable things belonging to this personality. The ordinary examen books cover the ground, the entire ground of the priest's relations with God and man. They are mostly translations from the French, who are wonderful in the art of self-examination, as conceited nations ought to be; but French talent does not usually accompany average conceit, nor is national conceit ever so engaging and sensible as that which distinguishes the French failing. Is it not plain, then, that the interest taken in itself by everything human ought to be used as an aid in impressing the student with the power of spiritual self-examen? The teacher should not be content with saying: the examen is a beautiful, necessary, practical thing, which every one admits. He should also say to the individual student, your capital for time and eternity, for your own happiness and the happiness of men, is your youth, health, physical, mental, and spiritual acquirements, noble vocation, closeness to the people, high position among men, intimate relationship with Christ, the glorious

dispensing of the Sacraments and the Word. This capital must never diminish. Watch it as the merchant his moneys and business interests. Keep close and perfect accounts, examine carefully, thoroughly, leisurely the details of expenditure, watch for new openings, new methods of improving, increase your profits, strengthen your grip on what you have. In other words, examine yourself daily in the light of the Holy Spirit, before that spotless mirror which He will provide. If you have an enemy, listen to his bitter speeches on your personal appearance and conduct, his criticisms of your parish work, his doubts of your virtues or spirituality. No friend has the candor of your enemy in describing your sins and limitations. Merciless self-examen is the sentinel of the gateway. Though it holds an inferior position in the spiritual household as compared with prayer and meditation, it cannot be dispensed with. This thought uppermost in his mind, the student may profitably close his career of seminary training.

2. *Spiritual Reading.*

Careful reading of spiritual books is prayer, meditation, and examen in one. It presents to the average mind wonderful views of Jesus Christ as the Model, Master, and Friend of the priest. It is a labor-saver in one sense, since it does for many what they would not be able to do for themselves, or to do so well. Hence its importance; hence too the astonishment of the experienced over the small number of purely spiritual books written and printed in this country by seminary professors for the use of students and priests.

There have been a few good translations from the European masters, and the priests of the mission have done indirect work of this kind, but the seminaries have been dumb. They have neither written text-books of the spiritual life nor trained their students to the work. Of all men the professors of the seminaries know best what the young men need, and ought to be best fitted to edit, translate, adapt, and write all the books needed by student and priest. Nevertheless, we go to England for our English spiritual writers, and eke out their store by translations from the European tongues. How low is the tide of original thought in our seminaries can be seen from the fact that the American priesthood has few bookmakers of any sort, and none at all on the spiritual life. There is little impulse among the priests to print; and it must be said in their favor that the seminary never encouraged the impulse, nor are the conditions in this country very favorable. Therefore we are in a state of absolute want in this regard; inasmuch as we have nothing suited to the American conditions, nothing racy of the soil. Our young men must be addressed in the tongues of Europe, often savagely and literally translated by the incompetent. These productions astound the student or excite his ridicule, in which they have one merit: he learns that his little world is not the only one on the planet, that there are other circumstances as peculiar as his own.

It is not a difficult affair to interest the clerical student in spiritual reading. He is usually a reader. The point is to interest him so effectively that the seminary training on this point will have a logical and fruitful continuance in his missionary career.

The delightful method prevalent in some institutions of starting out under the patronage of the venerable Rodriguez is an instance of a false start. The average student ought to be addressed in familiar English; what he gets in Rodriguez and the translations of him is hodge-podge. A beginner is an infant, milk is of necessity his diet, and meat is out of the question. His teachers should therefore avoid such food as Rodriguez. The taste must be trained by obvious treatises at the commencement. Selections of the simplest sort from the writings of Manning, Wiseman, Newman, Faber, Hedley, and other writers of good English should form the primer of his spiritual reading. Selections should also be made from the simpler lives of the saints; lives in which the characteristics are the human uplifted by grace, not the purely spiritual with the human accepted as a concession, a humiliation. If some clever and thoughtul professor would edit a library of such reading for his students, their spiritual career would be illumined. The first two years of the seminary life might be devoted to the primer of selections. Then the writers named might be read in their entirety for the second period.

It is as important that the professor should know what to avoid in recommending spiritual writers. Rodriguez may be mentioned with respect, provided that an order be issued against reading him. The exercises of St. Ignatius should be left to careful interpreters, and kept from students, as they are too severe. Segneri has so many moments of slumber as to be soporific, that is, in his translations. Butler and his lives of the saints are sufficient to make saint-

hood undesirable to neophytes. The greatest care should be exercised in shutting out the old-fashioned biographies of holy persons, and not a few of the more modern lives. Written for an earlier generation, they appeal in style and method to few outside of literary antiquarians. Their peculiarities are very offensive, and where translated from European tongues the English is often barbarous. The authors of these lives of the saints take a point of view, comprehended indeed by our day, but beyond its sympathy. They conceal the human nature of the holy ones perfectly, and make them wonders or miracles, neither angels nor men, mere freaks of spirituality. They reverse the history of Christ in the New Testament, where the Humanity yields not an inch to the Divinity, so that the hardened atheist even must surrender to the sweet human tenderness of Mary's Son. This is the history of a Man; the average biography of the saint is the history of a freak.

The effect on the American mind is harmful or worthless. The young remain untouched by the hard, unlovely portraits of persons intended for their models; the mature must dig beneath the writer to get a true view of the saint. The latter can sift the ash-heap, the others laugh and wonder. Simple souls receive the portrait painted by the biographer, and proceed to build their lives upon it; with grotesque results, and the development of a morbid spirituality. The lives of the saints should therefore be subjected to rigid scrutiny by the guides of the young clerics. Fortunately, the English biographies have grown more plentiful of late, and professors will find in the series edited by Mr. Healy Thomson genuine por-

traits of the great saints. The translations of French biographies of Philip Neri, Francis de Sales, Vincent de Paul, the Curé of Ars, and a few others are also suitable. In all these it is made clear that the human nature of the saint never disappeared in the flood of grace. The impression created is that of man mounting to the celestial spheres; and the saint becomes the more lovable, a surer model, in proportion as his manhood preserves its form and dignity amid the overpowering gifts of sanctity.

Having passed through the primer of spiritual literature, become familiar with the biographies of the better sort, and learned to appreciate the best work of Fafer, Hedley, and Newman, the student may be introduced to the masters in the spiritual life, according to his present capacity and taste. A powerful and interesting writer of the past century has just been translated into English, and his books will serve as a specimen of what is required. Father Grou's handy volumes are so near to modern taste that they might have been written yesterday, and few would attribute them to a Frenchman of the last century. While the student feeds upon such food, his teachers need fear no perversion of taste and no morbid growths in the soul. The last work to be done for the graduate is to provide him with an accurate survey of the spiritual reading field for his future guidance. A single lecture will acquaint him with the best writers, their books, and their characteristics, upon whom he must rely in his missionary career. We have outlines of secular literatures, why not of the saintly?

While on this subject another matter may be men-

tioned. Earlier in this volume, in the chapter on English writing, the author recommended the teaching of the art of bookmaking to the clerical student. It is in the department of the spiritual that we are weakest. A collection of the books of prayer, meditation, and the like, printed in this country, would be paralleled only by the dime museums in monstrosities. It seems fitting that the seminaries should have the honor of introducing a decent spiritual literature by driving out the vicious, and creating the useful books of the next generation. Not only ought the professors to be steadily engaged in this work, but the students should be trained to it; first in the mechanical art of bookmaking, then in the knowledge of the needs of the people. The aim would be twofold: to benefit the present, and to illuminate the glorious and maligned past. The ages of faith had brilliant spiritual lights, writers, thinkers, doers of great deeds. We have all seen the result of Walter Scott's presentation in his wonderful novels of the knightly virtues of the Middle Ages. From this source an authority declares the Oxford movement took its rise. Men now admit that "there were giants in those days." The great saints, their deeds and characters, still remain hidden from the eyes of the multitude. Their books lie neglected on the shelves of the libraries. Only the scholar opens them. It is for us to break the seals of a long silence for them, as did the Protestant Scott for the heroes of the tourney and the crusade. Their grand thoughts are in ancient tongues, and must be interpreted into modern American English.

In thus opening up the past, we shed a light upon

the present. Even Catholics know not the meaning of high sanctity, so long have they lived in the pagan fog of this century. They must be enlightened. Montalembert in his St. Elizabeth, Capecelatro in his St. Philip Neri, Newman in Callista, Wiseman in Fabiola, Dante's favor among the moderns, John Stuart Mill's respect for the scholastics, and a hundred other incidents show us what a mighty force lies behind the barred doors of the Middle Age, barred by Protestant hate and Catholic supineness too long. The seminaries should release it. Not only should the student be taught to read, to write books, in imitation of his professors, but the writing and printing of spiritual books, or books informed by the Catholic spirit, ought also to be urged upon him. The story, the novel, the poem, the essay, the journal, the biography, the drama should all be pressed into this service. Whatever channel leads to the hearts and minds of men, let him be taught to sail his ships on it. The work to be done demands a thousand pens and a variety of tastes. If the clerical students are trained to the art of composition and the art of book-making; if they are made acquainted with the needs of the hour, and their own powers; if their spiritual training has been thorough, it will be no difficult matter to develop among them the novelists, poets, essayists, dramatists, historians, biographers, who will give us, not the pot-boilers of hack-writers, the toys of the *dilettanti*, the soulless effusions of laurel-hunters, but real books, living, human soul-feeders. Such students will have read their spiritual masters to honorable advantage.

CHAPTER XVI.

SPIRITUAL DISCIPLINE.

THE discipline of the spiritual life has its dangerous side for the young enthusiast. The trainers of the young cleric have a keen appreciation of the danger, much keener of late than in the earlier years. It needs to go deeper into detail if the young men are to be saved from their own imprudences, while losing nothing of really useful discipline. Among clerical students will always be found a percentage of morbidness. It manifests itself in such mental diseases as scrupulosity and melancholy, or takes the form of a servile patience under intolerable provocation, a painful submission to the impositions of unfit superiors. It leads in the most prudent to severities of secret penance in a foolish endeavor to imitate the austerities of great saints. Seminary faculties have no desire to develop these morbid conditions. They are the unavoidable shadows of clerical student life, however, and in the most perfect institutions will certainly have a place. It should be the aim of the authorities to reduce them to a minimum, by strict attention to the health of the students, and the removal of the main causes of morbidness. These are, if the writer's observations are correct, a one-sided presentation of the spiritual life, and an imaginative, rather than a practical presentation of the material life of men. Usually the

negative, or less valuable, side is selected for the study of the young cleric. It gets a distorted importance in his eyes at the very beginning, nor is it easy of removal afterward. It is the keynote of his spiritual studies for many years, with the natural result in all such cases of artificial growth—the withering of the thing under the glare of real life, or the permanent mental injury of the student.

For example, it is the tragedy rather than the joy of Christ's life which is first presented to him. The simple fact that the former began and ended within a day's space, and the latter endured for thirty-three years, is overlooked, as well as the beautiful details of that joyful domestic life in Egypt and in Judea, hinted at in such scenes as the finding in the temple and the marriage at Cana. The life of our Lord is typical of the average human life in its joy and sorrow. The joy is tenderly human, domestic, commonplace, and long; the sorrow accompanies like a shadow; the tragedy of the ending is bitter, but mercifully brief. How many students are reminded of these facts! On the contrary, the words of the prophet are taken as the literal description of *every moment of His life.* He was a Man of sorrows. This is made to mean that He was a Man of gloom. The effect upon the student of this distortion of the facts can easily be imagined. Again, meditation and prayer, and other pious exercises, are so presented that the form seems to be more than the matter; that if one can kneel upright for an hour, follow the method to the letter, never omit an exercise, all has been achieved; and it is rarely made known to the student that these things have a variety of forms,

which may be of greater use than those set down in the books. Once more, in the lives of the saints as we have received them from writers more pious than discreet, the miraculous penances of holy persons seem to get a larger attention than their wonderful virtues, and the methods by which they attained perfection. Certainly, as seminary professors can bear witness, it is the penances which stir the young clerics to imitation, as more striking and comprehensible than the heroic virtue of the saint. Finally, the terrific and undue emphasis laid by so many ascetic writers on the terrors of sickness, death, judgment, purgatory, and hell completes the confusion of the youth, and, if he accepts them literally, makes life unbearable, and the details of man's destiny matters to be kept out of sight.

The light in which many popular ascetic writers usually regard the material life of men is fanciful rather than practical, and contradicts the student's actual experience. A healthy and happy youth cannot believe that this earth is a vale of tears, that life is a mournful affair from first to last, that men are as grass, which to-day adorns the hills, and to-morrow is cast into the oven. His life has been a happy one on its material side, and he looks forward to an earthly career all the sweeter that it is to be carried on in perfect union with Christ. The meat of the ascetics is too strong food for the infant. However, he accepts their meat, and admits that, if sickness, death, failure, judgment, hell, and purgatory are to be counted, the world is not much of a place. There are few teachers to tell him that these writers were poets, and wrote for their own sort rather than for

the multitude; and their glowing language is to be sprinkled with much salt, and only the smallest portions taken at a time. Life in this world was intended by the Creator to be happy; sin destroyed that happiness, but grace in part restored it; and wherever the individual and the society are in union with Christ, there is any amount of happiness. Stable conditions of social life, prosperity, healthy climate, and plenty of work render any human society happy; add practical Christianity and you have almost perfect happiness. It is true, in the higher sense the ascetics are right, as poets always are. Death, change, separation, trouble of any kind, sin, failure, the transitoriness of all mundane things, truly make this world a vale of tears; yet these things are not poured all at once upon the man's head; and frequently as they occur, they do not wipe out one jot of the joys that have been, and rather strengthen our grip on the hopes of the future.

Hence it is hardly wise to keep up in the seminaries the ascetic methods of emphasis, and the poetic license allowed to the ascetic writers. Cheerfulness is the true mark of the Christian life; health is the normal condition of the average man; penance is the file of the Christian, not the sword; Christ and His saints are to be imitated in their littleness, not in their greatness, which belonged to their special vocations: these are the things to be taught the clerical student, if he is to get a right view of the Christian life in the seminary, a view which must endure through his entire career. Here again we take into account the human both with regard to the student and the influences which mould him. He sees the human in Christ and

His saints first; in the Master united to the Divinity, in the saint, uplifted, not obscured or extinguished, by grace. He sees the human with all its weakness made glorious by union with the divine, earthly happiness increased, not through the physical capacities for pleasure but through the mental order reigning in the honest use of honest enjoyments. Hence his practice of mortification will naturally stop short of that excess which depresses the human, and turns life into gloomy channels. To secure this happy result it seems to the writer a necessity that the books of exaggerated asceticism be banished from the seminary into the recesses of private libraries. They are only literary curiosities.

In their place the professors should put adaptations of their matter, new applications of their principles, biographies of the saints written from the cheerful standpoint, and close study of the Master's life as the New Testament presents it, that simple, cheerful, laborious life, spent among the people from birth to death, full of pure joy both earthly and heavenly, and shadowed by the cross only as every man's life is shadowed by the cross of death. And when the spiritual trainer of the young men arrives at the presentation of a practical mortified life, suited to the missionary priest, it will be enough for him and his hearers if he describe, praise, and recommend only such mortifications and penances as arise from a faithful performance of the duties demanded by each part of their career. The growing youth must be well fed, well housed, respectably clad, comfortably kept, lovingly cared for in all the details of his physical and mental life, and cheerfully reared. If within these

limits he studies to perform with spirit and energy his daily duties to God, his neighbor, and himself, his mortifications will be enough without adding to them severe penances, hard fasts, and other saintly heroics. Let the Holy Ghost inspire these. Seminary professors should confine themselves, directly and indirectly, to the simpler mortifications. Self-discipline in this mild form is more elaborate and even more difficult than a long fast or a long night watch. It takes five forms for the average student and priest of the mission.

The first is to observe in letter and spirit the rule of the house; the second to perform the daily duties perfectly; the third to study and train one's self in the virtues of the Christian and the priest; the fourth to study and train one's self in the exterior virtues of refined manners, perfect courtesy, and priestly dignity; the fifth to accept with cheerfulness and bear with patience the unavoidable humiliations and sufferings of the seminary and the mission. Books have been written on these things, and the seminaries teach them; yet will perverse man continue to ignore them in part, and soothe his conscience with long fasts and periods of insane devotion. Perhaps they might take a better grip on the student if the professor were at pains, here as elsewhere, to call upon the common sense of the clerics in recognizing these forms of mortification as more truly mortifications than the severe penances which morbid piety loves. It is said to the student simply: you ought to observe the rule, to perform your duties well, to practise interior and exterior virtues, to bear all things with patience. But should it not also be said: life is like a watch,

of no use unless faithful to the minute all days and every day, hour, and minute of its continuance. Whoever looks to achieve anything for himself and his people must get this regularity, not into his manners, nor merely into his seminary career, but into his soul, his manhood, so that it may never leave him. Here again is the appeal to the human, the reason, that which a man always understands and acknowledges, even in his disobedience. The perfect performance of little and immediate duties is the brick in the wall; whoever fails to put that brick in its place will have it to do in his mature years, when the trained glance sees the edifice of life sadly marked by deficient, ill-placed, and absent bricks. Exterior virtue is the speech of interior virtue. Who can imagine an impolite saint! The most perfect courtesy is that whose root is sanctity. Show me a priest's manners and I will accurately describe his virtues. Finally, there is no career without its unavoidable suffering and mortification, and the higher the position, be it in statecraft, finance, war, or art, the greater the pain. To accept it with manliness, to bear it with dignity, to turn aside not a hair's breadth to avoid it; here is the spirit of the man and the saint. In these five things is enough mortification for the average priest. It means real heroism. It is the graded way to that higher manifestation of union with God and spiritual power, which is the vocation of the saint destined to be the model and inspiration of the people.

* * * * *

The writer feels the raggedness of this section perhaps even more than the expert trainer of clerical

students will feel it. The ground is wholly unfamiliar. He sees more clearly what is wanted than the method of getting the proper satisfaction. His views are presented with the hope that the experienced may get some good out of them. It will be plain to the ordinary clerical reader that his aim has been simply the adaptation of the old methods to modern needs, the cutting-off of superfluities, the abolition of the useless antique, the recognition of the modern boy, and the presentation to him of the aims and methods of the spiritual life in the same fashion and with the same success as his bread and butter, his garments, his home, his friends and relatives, are severally presented to him and made part of his daily life. The writer would have nothing taken for granted with him. This is the age when rationalism, good and bad, has pervaded all things. The bread and butter is not allowed to enter a man's mouth without hygienic reasons. Religion is questioned not only in its doctrines but in its methods. Therefore the teacher must give his pupil reasons for each aim and each method as it is tried. The appeal to the reason must be made at all points, and the training of the reason cannot be dropped for an instant. The rationalists have appealed to reason against religion in all its details: they must be overthrown by their own judge.

Then, again, the spiritual life is the true life, and the priest must be its exponent in theory and in practice. The vice of this age, mere intellectualism, has certainly invaded our seminaries, for in most of them mental study ranks first by mere thoroughness, superiority of method and text-book and professor, and completeness of system. This is wrong. The

spiritual priest is ever the superior from every point of view of the merely intellectual priest; Vianney lives in his race, while Mezzofanti, a pious man, lives only in the biographies. The spiritual training should be easily first in every detail. It should never lose the preeminence for any fad of the times. Its professors, methods, text-books should be of the best. Otherwise we shall never have spiritual leaders or spiritual writers.

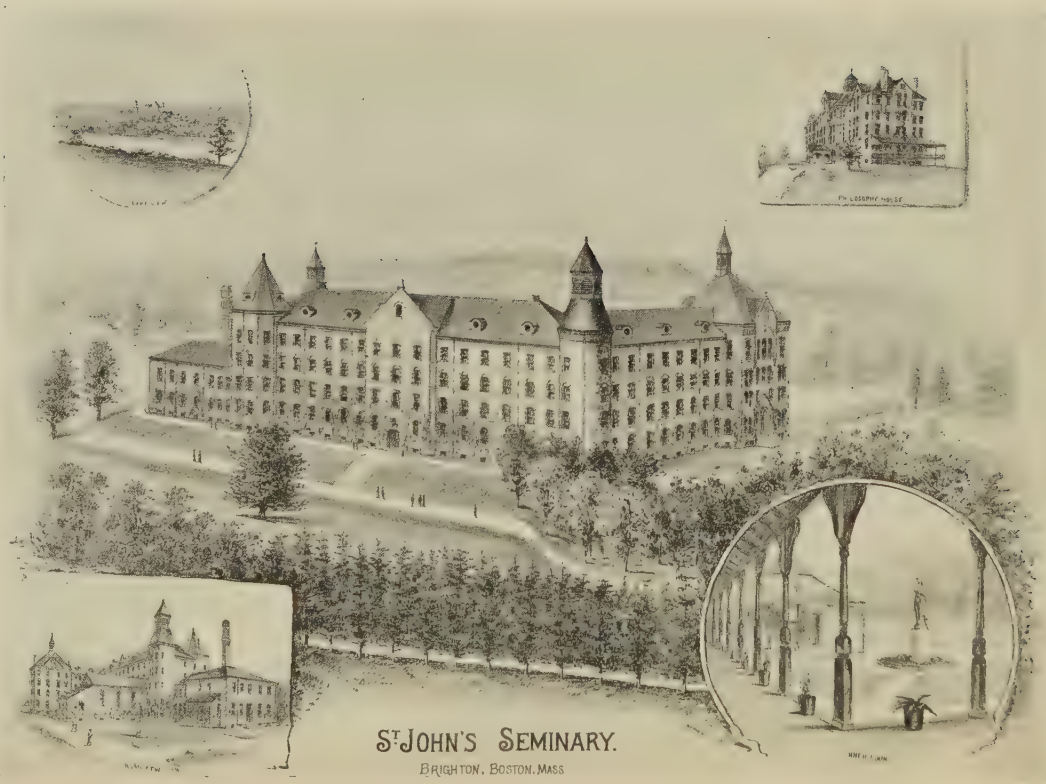
In the spiritual life the priest must be as much of a leader as in the management of a parish. To know and lead souls into the eternal ways is his profession. If he does not follow it, who will take his place! Neither dogmatic nor moral theology will teach him the art of true leadership, nor any sum of acquired knowledge. It must be breathed into him by the Holy Ghost under the guidance of perfect men, his teachers. The priest, who in dealing with men, be they Catholics or otherwise, cannot see and feel the human soul first, is a mere clerk of the court, with no interest above his salary. If, seeing this soul, with its immortal destiny, its Christian inheritance, its wonderful powers, its pride, he can lose sight of the responsibility imposed upon him to interest it in itself, to save it, to develop it, and by consequence of the responsibility to spare no pains in the effort; if, seeing this, he can forget his office for his own interest, or comfort, or satisfaction, or pleasure, or prejudice, he is a monster, and his place should be among the self-seeking mob.

We find too many of these monstrosities in the land, and not a few have still the bloom of the seminary upon them. Not only must the priest be the leader,

he must be all that the position implies: the observer, the thinker, the writer. So carefully must he be trained in the spiritual life, and so full of Christ on the one hand, while on the other so sensitive to the needs of the people, that innumerable books will run from his pen like streams from a perennial fountain. It is pitiful to record that after a century of seminary teaching, there is not in existence so much as the beginning of a spiritual literature peculiar to this country. Our best books, with few exceptions, are bad translations without any adaptation from other languages. What have our professors of the seminary been doing all these years! They have been unable to inspire their pupils, being without sufficient inspiration for themselves. Yet see the tremendous need: the people in every walk and condition of life needing the little handbooks of instruction, so common among the non-Catholics; the prayer-book supply recruited from the rubbish of the past; the lives of the saints, ancient and modern, foreign and native, still unwritten in the American tongue; the spiritual text-book a lost art; and the intellectual class forced to depend upon one or two volumes for that nutriment that ought to be as plentiful as morning dew. There is work for a hundred spiritual writers and their publishers, a life's work, in supplying the immediate needs of the Christian millions of this land.

To the writer's mind our seminaries have reached that stage in which they turn out respectable workmen, just able to do the necessary work and little more; men of parts, of virtue, of labor, but as unbending as the government clerk, without the eye to

see changing conditions, or the flexibility which bends to meet them. This inability to see and to invent affects their whole life. In consequence they are indifferent confessors beyond a certain point; too fond of routine; fluent and graceful in the pulpit often enough, yet pointless, touching only the surface, speaking an idiom which would do as well for England seventy years ago; and their private appeals to the sinner are "flat, stale, and unprofitable," for lack of point. The Apostles had not much learning in comparison with a modern seminarian or a modern bishop, neither did their successors of the age of persecution; but they had the proper spirit, and *the* Spirit. Therefore let some seminary genius arise who will give us a system, a method, for the spiritual training of the young men; let him invade the intellectual domain as he pleases, if he but turns out a real priest of the Pauline temper, no critic will inquire as to the theological tomes devoured. The spiritual life must have the first place, the largest time, the best trainers, the most perfect system. Otherwise we are building the city in vain.


ST. JOHN'S SEMINARY.
BRIGHTON, BOSTON, MASS

PART V.

The Missionary Spirit.

Follow me and I will make you fishers of men.—*Matt.* iv. 19.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.—*Matt.* x. 8.

CHAPTER XVII.

THE MISSIONARY SPIRIT DESCRIBED.

If the spiritual life is the first necessity of the priest, the missionary spirit is the second. It should therefore have a high place in seminary training, and its cultivation should take equal rank, though in merit its place be lower, with that of the spiritual life. The parish work of a very spiritual man may be dull and inefficient for lack of that quality peculiar to the true missionary. Priests of inferior spiritual training often do splendid work for the people by the vigor of their spirit and the truth of their methods, while spiritual men often make sad blunders and complete failures by their lack of flexibility. The spirit of the missionary is the spirit of the father toward his children; loving, patient, eager, determined to brave, suffer, dare all, if only his loved ones be kept in the ways of honor. It is the spirit of the Apostles, who limited their labors, journeys, sufferings, inventions, plans, only by the span of the earth, the endurance of the body, and the powers of mind and soul. They exhausted their own resources and life itself before turning from the work of uplifting men. The priest inspired by this missionary spirit is a man without a country, a race, a single prejudice against any human being, or in favor of any special plan of labor. He is equally at home in the city and the country, in the savage village and the civilized community. He

knows and sees but one thing: the bringing of all men to the knowledge and love of their Master. To achieve this thing he bends all his faculties. Such a man is moved by the true missionary spirit, the spirit of one sent, the very spirit of Christ.

The cultivation of the spiritual life does not give a man this spirit directly, although the spiritual life embraces the love of the neighbor. The missionary spirit is attached to the vocation of saving souls. It not only means an intense love of men, which all spiritual people have, but also a thirst for their safety so keen that nothing less than direct labor among men will assuage it. Neither is this spirit conferred by the intellectual training of the priest, no matter how ardently the student may have plunged into the study of men and their conditions. In dealing with men, the most experienced stand humbly awaiting the result of plans long studied out and carefully applied, but as likely to be rejected by the fickle crowd as the plans of a clodhopper. Hence, as has already been observed, the remarkable failures of spiritual men in preaching the gospel, of many intellectual giants in the same field, side by side with the success of priests whose spiritual and mental equipment was not above the average. These last are like the average business men of the day, who have no theories, no prepossessions, no prejudices, no routine; their aim is to make money; they are ever on the ground among the people whose trade they look for, discussing, arguing, studying; plan after plan is tried and dropped until the right one is found, and the money is made. Whereas, often, the spiritual priest, the intellectual priest, will conclude that the

people are not to be saved when his tenth plan has failed to reach them. The man possessed of the missionary spirit will try a hundred plans, and still remain undiscouraged.

We have only to look around us to see the illustrations of the statement that the cultivation of neither the spiritual nor the intellectual life confers upon a youth the spirit of the missionary. In one parish is a student of great parts, who preaches fine and learned sermons, remains long in the confessional, is diligent in care of the sick and the poor; yet whose people are deteriorating. In another parish we find a saintly man too blind to common hints to see the mischief that is going on around him, too helpless to select the right means against it. Such men are too prejudiced to be flexible and clear-sighted. Study holds one and his devotions the other. They have the same argument as the man who kept his church in order and preached every Sunday: the church is here, I am doing my duty, and the loss is theirs who fail to make use of the church and me. There speaks the spirit of routine, the deadly enemy of the missionary spirit. So many conclude, when they have wearied themselves in the confessional, in the pulpit, in the Sunday-school, at the ledger, that the necessary work is done; so many are satisfied with a mission, many confessions, many communions, fine processions, without regard to the souls that these things never reach. What captain of a ship would go to his berth content because the engines were going, while dangerous leaks slowly filled the vessel's hold? How often we see the spectacle of a finely organized parish, a capable rector, good assistants, regular

services, confessions daily, many societies, schools, catechism, first Fridays, regular preaching, and all the other details of routine parish work; and along side of this ponderous activity, drunkenness, lust, public scandals, family quarrels, neglected children, loafers, spendthrifts, abounding in the very shadow of the church! How much better if the routine ceremonies and work were fewer, and the priests were sent to hunt up those who are lost, to stop the leaks and let the engines work themselves awhile!

The missionary spirit cannot abide routine the moment it screens the work of sin, or the laziness or indifference of the leaders. The studious priest has no right to stay at his desk while there is work to be done in the byways. The spiritual man must say his prayers among the poor rather than in the quiet of the closet. The confessor can let his devotees wait a few weeks for the luxury of confession while he goes hunting for the sinners. Routine makes use of all these excuses to hide its laziness: I must hear the confession of this society to-day: I must finish a tract on theology: I must adhere to my rule of life. The spirit of the father knows no routine when his child is in danger. The spirit of the missionary finds no rest or peace in study, prayer, solemn ceremonies, and the care of the sheep in the well-guarded fold, while thousands of his flock are perishing in the plain. The missionary spirit is, therefore, a necessary equipment of the young priest, and it should take its proper place in the seminary curriculum. It should have its hours, its lectures, its examinations. Its progress in the individual should be noted and marked. This is all the more necessary because of the peculiar mental

relation of the average clerical student to his future career.

As is well known, the clerical student sees but little more of the class among whom he is to live than any other layman. The priest and his career are purely objective matters with him. He sees his pastor surrounded by all the dignity of the sanctuary, by the respect of the people, honored by the non-Catholic world; always well-dressed, always smiling, never lacking money for the public movement and the private charity; affable and serene everywhere, with the air of a man whose happiness is perfect. The external show the ideal man in an ideal state. In time the young curate rises to parish honors, the young pastor becomes a diocesan official, the dignitary becomes a bishop. The incense and flowers and glory of the sanctuary seem to be always around the priest. He is ever on dress-parade. Consequently the young man has no suspicion of the secret embarrassments, the trials, the poverty, the pain which underlie all this appearance of solid splendor. He has no suspicion of the labors undergone to reach this stability and success. He pictures to himself a career without thorns; pleasant days in college, in the seminary, in a curacy; translation to a humble, but well-established parish; promotion in time to a better one; then dignities, a few trips to Europe at least, many fine vacations, comfort through his entire career, no matter how stiff the labor may be. He is prepared for work, but hardly for suffering; he is eager to labor, but hardly to endure; he fancies himself the builder and sustainer, but not the creator, the planner, the originator, the genius who not only

builds his own church, but also makes the bricks, trains the bricklayers, and digs from the mine the gold for the wages.

The effect of this fancied career is more than injurious the moment the dreamer is brought face to face with the realities of clerical life. When he finds no money in the treasury to meet the grocery bills, to supply the altar with the simplest necessities, to keep himself decently clad; when he must go out among his people, poor enough in the majority of cases, and scrape the pennies together; when he is forced to do with the rudest fare, the poorest vestments, the plainest of churches; and at the same time must keep up the appearances necessitated by the social conditions of this country; when in place of sympathy and understanding from his superiors for the disenchantment they have brought him, he meets official indifference and superciliousness; one need not have a brilliant imagination to foresee some of the effects. Yet the majority of the American priests are living such lives to-day with cheerfulness and success. Men talk of the abnegation of the convent priest! The missionary priest can teach a regular the practical art of self-sacrifice. The community looks after its individuals; the missionary must look after himself. One is part of a well-organized machine, sure of his shirt, his roof, his bread and butter, his books; the other must build his own house, church, parish, school, and do it too often in the open air. The astonishment of the young priest, fresh from the illusions of the seminary, upon meeting with the actual conditions is very large. Then come the restlessness, the discontent, and other ills that often beset

him; ills which might have been avoided by intelligent preparation in those years when his will was eager to do great things for Christ and His people.

The most common result of his youthful delusion is that he becomes the slave of it. Many priests are fortunate in finding matters just as they had dreamed; many succeed in fashioning them to the dream-models. These men often become the mere slaves of routine. They are civil-service clerks, passing on from one department to another with a regular rise of salary and increasing importance. The church was made for them, and all things from the management of the people to the administration of the sacraments must go with their ideas and plans or not go at all. Some of them have written our theologies for us, and the books fit the present conditions of America as neatly as their authors fit the priesthood. These timid, self-seeking, stiff-necked leaders are the *bourgeoisie* of this country; respectable and virtuous, but making more out of the gospel than the gospel is making out of them. There are two places in this world where the student is not permitted to indulge in fancies as to his future, where he learns just what he has to expect, and what must be the spirit which is to carry him through. The cadets at West Point and at Annapolis get as clear an idea of their future career as a youth can possibly get. Their physical work in the open air tires them thoroughly. The sailors go to sea, and the military boys practise cavalry tactics, artillery tactics, the hard work of engineering. The life of a common soldier, the difficulties of a campaign, of a siege, of a naval demonstration, of actual battle, of transportation, are all made known in innumerable

books. The chances of promotion are studied and known, the characteristics of the various departments to which a young cadet may be assigned are learned by heart. There is no secrecy, no chance for illusion, except that of hope, which the young will cherish under the hardest conditions.

A third place, the writer learns, also permits no illusions. The seminary of the Foreign Missions at Toulon, France, prepares its students in a fashion similar to that of the military and naval academies. The field to which its priests are to be sent is well studied years beforehand. A student learns all that an outsider can possibly learn of the language, dress, customs, dangers, methods of work, and a hundred other details, before he is sent to his mission. It is said that they have in the institution a museum of interesting objects connected with missionary life in remote countries; such as the instruments of torture under which many a soldier of the cross breathed out his life, and other acute illustrations of danger. The students are made familiar with this museum. No illusions can mislead them. They have full possession of the true missionary spirit at the close of their student career. They have foreseen poverty, exile, hardship, danger, torture, and death, and have accepted them.

No matter how settled and orderly a country may be, no matter how prosperous are the material affairs of the church, the spirit of the missionary is an absolute necessity to the priest. Since it does not spring from sanctity alone, and cannot be the result of mere theological training, it follows that it should be cultivated in a special department of its own in our

seminaries. The writer therefore offers to our seminary faculties the following suggestions. All professors know the difficulty of lifting the average student out of the slough of routine; only the blast of the Holy Spirit can lift the priest out of it. What care should then be taken to send out men so full of the missionary spirit that routine can never enchain their native force and originality, or deaden their acuteness of sense to all the needs of the people? If the methods herein recommended are faulty, let the experienced find better; only see that the idea gets its proper development.

CHAPTER XVIII.

THE PARTICULAR DIOCESE.

The first step in the cultivation of the missionary spirit seems naturally to be a study of the diocese in which the young man is to labor. Not that study which secures knowledge of the best parishes, and the means of getting a curacy in them. There is already too much study of that sort. The writer has met in his time a small number of clerical students possessed of great shrewdness in their own affairs; who examine their diocese with care, make inquiries as to the men and the means by which a man may ascend rapidly, and are secure of a fine berth the moment after ordination. These creatures are odious; their proper place is in trade. As a matter of fact they make their priesthood less honorable, but more profitable, than the medical profession. The study of the particular diocese should be made with the view of understanding its needs, and preparing the young priest for the labors and anxieties which await him; with a view also of forestalling the effect of the disenchantments which a man is sure to suffer in the first ten years of the ministry. Dioceses are not all alike, yet the student sees no difference. Where the Catholic population is large, the priest is more superintendent than actual worker; he directs his assistants, employs teachers, builders, and tradesmen. In

the diocese of scanty population the priest is his own teacher, builder, decorator, architect, financier, librarian, sexton, and many other things. The wealthiest dioceses are unequal in their conditions. New York has a country district of exceptional wildness, whose population is widely scattered and not too comfortable. The ordinary honest and innocent student pays no attention to these things outside of the class above mentioned. He should therefore be provided with maps and descriptions of his future diocese, and with the aid of the Catholic directories instructed how to proceed to get an inspiriting acquaintance with the territory.

What he will learn depends upon the professor. Let us take two dioceses, with which the writer has personal acquaintance, and see what can be learned of them by the method. First, the diocese of Ogdensburgh, and with it an excusable bit of personal experience. When the writer first began work in it, his mental condition was of the sort described in a recent paragraph. He knew the external priest, was prepared for hard work, and thought any part of the Empire State as prosperous as the island of Manhattan. His curacy did not change his views; his first parish did very much. As curate his small salary was promptly paid, shelter and food were never lacking, and responsibility did not rest on him. As pastor, he directed a parish whose total income was thirteen hundred dollars, and annual expenses a trifle more. The income did not come in of itself, but had to be coaxed, persuaded, and fought for, so that it was twice earned. Morever, it came in at fixed times, late in the year, while the bills multiplied from week

to week, and creditors had to be put off with promises. An experienced man would have taken these things quietly, and steered clear of mortifications; but the young man began to ask himself if the authorities were doing their duty, if his vocation included these trials and humiliations, if he were bound to manage a mission on his friend's funds, if he must keep up the appearance of a gentleman on the income of a farm-hand, and other pointed questions. He saw his sanctuary miserably fitted, in need of many things; his church dependent upon voluntary labor to keep it clean; his vestments more or less ragged, his parish library in decay, all things about him rude and uncouth, and no prospect of changing them for the better.

Time proved to him how well such circumstances will provoke from a man his better qualities, and rouse his latent powers; but it also proved how much safer it is for the young priest to be prepared for these annoyances, and thereby escape the bitterness of spirit which they are pretty sure to breed. A study of the map shows that the diocese of Ogdensburgh is in round numbers two hundred miles wide from Lake Champlain to Lake Ontario, and over a hundred in length from the St. Lawrence to the southern line. The land is rugged and mountainous, the winters severe, the industries few, and the population scattered. The seventy thousand Catholics are mostly farmers, lumbermen, boatmen, miners, and railroad men, generally of Irish and French-Canadian descent. Few parishes have curates, who spend a brief period in their curacy, and are often made pastors of wild missions within a month of ordination. The missions

are from five to twenty miles apart. The sources of income are chiefly pew rent, and the receipts of various enterprises undertaken in behalf of the parish. These are the facts which a week's investigation of conditions will discover. What, then, are the conclusions for the student to seize?

First, that he must be as much of a pastor on leaving the seminary as other young men are after two years' experience in a curacy, since he may be in charge of a parish very soon. He must prepare himself for many hardships. The climate and the scattered population and the mountains are sufficient warning in one direction; the scanty revenue is a warning in another, for it means much labor to secure even a small return. His life will evidently be one of poverty, and therefore of the greatest simplicity. Economy will be the only hope for decency, and he will have to study many ways to secure decent dress and the little belongings of a gentlemanly cleric. With a people so poorly situated financially, crabbedness of soul and narrowness of disposition are unavoidable. So, he must bring to his work patience, deep sympathy, and great flexibility. He will have to be inventive in finding means to carry on the parish work. He must know the art of making friends among all classes within and without the fold. To spread the gospel in farming communities, the press, the lecture, the library, the society, have even a more important place than in the city. A good paper, a true book, a well-delivered lecture carries the entire church into a farmer's home, and its influence remains long. All this and more will a student discover by the study of his diocese. It is impossible to mention

here all the details. They will present themselves opportunely. The result will be that the young priest will enter upon his duties in a measure prepared for the better part of the worst; when the worst falls upon him, it will not overwhelm.

The second illustration is the archdiocese of New York, the most populous in the country and the richest. One might suppose that ordinary missionary difficulties are not to be found in the premier diocese. However, it has a country district perhaps a hundred miles square, whose centre is a veritable wilderness. In this wilderness a large percentage of the young clergy spend the days of their apprenticeship. Few are so fortunate as to begin and continue in a metropolitan mission. The process recommended above for the Ogdensburgh student will suit his New York fellow, with certain adaptations. A city-bred boy gets often the idea that only in the city is there laborious work for the priest; the country is a place for leisure, enforced leisure, which an honorable priest will employ in study, and in preparation for the larger field of city work. Hence the frequent statement innocently made, there is really nothing to do here from Sunday to Sunday! Too many priests have uttered that stultifying remark. Nothing to do where there are human beings? Where passion is busy, and prejudice is growing; where impressions of a million shapes are forever flowing in upon the souls of men from the press, the neighbor, their own circumstances, the growth or decrease of their own minds and bodies, the changes of fortune, the growth of their own children? Such a man must be shown just what there is to do in any community. He has command of a for-

tress, and his garrison is in a state of perpetual siege, for the forces of nature and society and grace are tireless, change is continuous, and weaknesses are ever showing themselves. The true missionary finds no moment free in any conditions.

The eagerness of the young men to get to the city in due time is not to be wondered at. Whatever the disadvantages in city work, the one advantage of plenty of money to carry on pious schemes atones for them. Whoever has suffered the pain of honorable desires brought to naught for lack of means, can understand the pleasure of decorating a church or sanctuary, building and maintaining a school, indulging in various works of charity, hospitably entertaining the brethren, with the freedom of a full treasury. This is the real charm of city work for the average priest. The natural love for the loaves and fishes can easily be subdued in the student by a close look at the heavy responsibilities which rest upon the metropolitan priest. Routine work conceals from too many city priests the needs by which they are surrounded. If the missionary spirit is anywhere needed in this world, it is in the modern city, where the problems of life walk on one another's heels, and are so acute as to resemble social disease. Country work may be done leisurely; there is no leisure in the city. The multitude, the variety of distress, its acuteness, its everlasting presence, keep men on the alert to do their whole duty.

In a city like New York the administration of the sacraments, and the routine of parish activity are only a small part of the work to be done. This must be pointed out to the student. When the routine

work is over it is the business of the priest to go among the people, the necessitous, and take up the work of hindering evil, among those who rarely get to mass or the sacraments, and who take mean care of their children; among the helpless widows with wild children, among the youths of the boarding-houses, youths so often without friends or relatives; among the gangs of wild boys who loaf about the streets, drink, steal, and fight along the pathway to the inevitable jail. The methods of reaching and reclaiming these change with the year. What succeeded yesterday is of no use to-day. The entire force of city workers, Catholic and otherwise, clerical and lay, municipal and private, cannot cope with the kaleidoscopic misery of the metropolis. But much more could be done if the clergy sought the sinners out in their homes, and took less satisfaction in the orderly multitudes that seek the public devotions in the churches. The student should be prepared for the work, should study methods, read the special books on the subject, and learn what he has to face. It will take from his confidence to read such a book as Riis' "How the Other Half Lives."

There is no reason why the documents relating to the history of a diocese, to its past leaders, to its present conditions should not be placed at the disposal of interested students. A priest ought to know his diocese as thoroughly as a foreign missionary knows his savage district before he enters it. A month of reading would be sufficient. It would make a practical man of him. He would be brought face to face in books with that particular world of which he is to be an important part. Its pulse would beat under

his fingers. The artificial world of the seminary would fade away in the vision of that real world which sneers at theologians and missionaries, disputes their teachings, methods, authority, and forces them to match its cunning, meanness, villainy, with superior acumen, ideal generosity, and unfaltering spirit. Moreover, with regard to the priest of the metropolis, or of such cities as Chicago, Boston, Philadelphia, their brethren of the rest of the country expect to see in them the ideal priesthood. With so many advantages it is natural to look for the ideal priest in the great cities. The writer does not believe he is yet to be found there; the man of large hospitality, of generous views, of wide acquaintance with the world, of superior mental attainments, of statesman-like method in managing social problems, in a word, the ideal churchman. The circumstances have not yet bred him. He must be born in the seminary, and trained especially if we are ever to see him.

CHAPTER XIX.

LOVE OF THE PEOPLE.

PASTORAL theology treats liberally and well on this subject, and a capable and interested professor can fill his students to the brim with the missionary spirit by the aid of his own ingenuity and the various works on this point. When the student has become acquainted with his diocese, and with the conditions in which he is to live, he can take up under his director's guidance any of the well-known books on the love of the people and the care of their interests. But no book can do for him what an earnest, eloquent, capable professor may achieve. Only a man possessed of the missionary spirit can impart it to the student. The basis of this spirit is the love of the people; the knowledge of their needs, of their hard conditions, of their sufferings; the burning, unquenchable desire to keep them to the Christian life here, and secure for them eternal glory. To know the people is to love them. Be they rich or poor, coarse or gentle, simple or educated, he that studies them with human eyes in which there is no prejudice can easily understand the wondrous saying of the Scripture: "My delight is to be with the children of men." The superficial see nothing unless it be in fine raiment, beautiful form, gentle manners. A friend once said to the writer after a look at the humble col-

lection of houses in his parish: "What a penance to live in such a town." Years after he read a novel in which the simple speech, manners, and doings of the villagers were faithfully recorded without exaggeration, and reversed unconsciously his former opinions in the remark: "What an interesting set of people these must be."

Each human being is in himself a tragedy; the end of his drama is death. His life may have been mostly laughter, rich in comedy; or well-blended, as most of us get it, with melodrama, tears and joy alternating. But at all points it is interesting, serious, often terrible, and worthy at every moment of the deepest sympathy. When the student is told that the motive of his missionary career is to be the love of man, the professor should make certain that the youth has absorbed more than a glittering generality. Let him take what method he pleases, so that the result be secured. True love of man is the gift of the Holy Spirit; yet the natural love of the lofty-minded for the race has its place in the heart and should be the basis of the Spirit-given affection. No mother-love should surpass the priest's love for man. Not only to lay down his life for his charge at any moment but to use every moment of his career, every breath of his body, every thought of his mind, every power of his soul, every jot of his talent for man: this should be the standard of the priest. Therefore must he see this world as it is, and the use which it makes of man. His eye and his heart must trace out beneath the pride and the gilding of the hour the fearful current of individual sorrow and ruin; souls lost after years of degradation, bodies ruined by dissipation,

crimes, starvations, wrongs, despairing struggles, diseases, insanities, horrors of every kind, the whole tremendous pageant of human suffering, folly, and despair. The priest is the sole defender of man against himself and the wolves of the race, the sole comforter, restorer, uplifter. He stands beside the river of life and close to the chasm of death. It is his business to allure to the one and to warn of the other. What a satire to meet him in the haunts of leisure, of pleasure, of commerce, of self-comfort!

First, then, the student should be taught that his chief duty as a priest is to know every soul in his parish, and as many non-Catholics as possible. The average business man or politician can serve as a model in this respect. What customer actual or possible, what voter, do not these persons know in their immediate jurisdiction! The necessities of trade and politics force them to the acquiring of this knowledge. Should the priest do less than they in his pursuit of souls? It is constantly objected to this recommendation that the thing is impossible in large parishes because of the multitude, the varieties of routine work, and other reasons. It has not been found impossible in the dioceses of England. If the circumstances are different in this country, then let much of the routine work go, and let the priest live among his people until he knows two thousand by name, and their exact condition. Half the work of the church is the prevention of sin and wrong; but the priest who sits in his confessional, appears on the altar and in the pulpit, and visits the sick, approaching no nearer to his people, will never, unless by accident, prevent much evil. There is still in exis-

tence a class of clergymen who are content with the ordinary public exercises of the church, and who profess great confidence in the sacraments as the sole regenerators and preservers of society; they provide mass, vespers, confession, catechism, and one or two societies very liberally, and meet affably such persons as choose to approach them; and they never go out of the way personally or by new methods to win the attention of those who have grown cool to the faith, or have lost it, or have never known it.

Modern conditions have no room for these gentlemen. The seminaries should take great care to send no more of them into the field. The student may study them as a warning. For their parishes are dry-rotten. Their work goes only so far, missing hundreds who have not been wakened to the use and necessity of the sacraments. No priest is master of his position until he knows every soul in his jurisdiction, and at least the general character of the non-Catholic neighbors. This is easy in country towns, and not impossible in the larger cities. It is difficult at the beginning, because the priest must stand, as it were, in the market-place for many days, and shake hands with all that pass. In the end it becomes easy for a very obvious reason: when the census is complete, he will find that two divisions embrace the entire population, those who are religious and need no spurring to duty, and those who are the contrary. The latter are always in a minority, and will give the priest sufficient trouble to keep themselves easily in his memory; the former are the supporters of the parish and mere gratitude will urge the least careful priest to remember and encourage them.

Two reasons in favor of this exact knowledge of his people and their non-Catholic neighbors impress the writer deeply. It is impossible to hinder evil of certain kinds among the flock without that acquaintance which brings news of threatening danger quickly to the priest. A man is drinking, a good boy is getting wayward, a girl is keeping suspicious company; certain forms of vice are getting a footing in the town secretly; the little children are haunting the public resorts unreproved, or playing too late in the streets; saloons are multiplying, gambling houses are increasing under the guise of social clubs; dancing parties are getting numerous and vicious. These things taken at the start can be mended or abolished; allowed to take root, the task becomes impossible. The priest who knows his people and their surroundings well can by a word prevent a good part of these evils. The second reason has respect to non-Catholics. There is a class of these people who have lost all regard for the religion of their parents, and acquired some esteem for the true faith. It needs but a visit, a few encouraging words, especially in times of sickness and trouble, to draw them into the church. But their shyness will keep them far from the priest unless he makes the first advances. Confined to routine work, remote from the daily life of the parish, the priest has no secure hold, as he has no real knowledge, of his entire flock.

The second point to be brought to the notice of the student is that perfect and unfailing courtesy must mark all his dealings with the people. He is neither the autocrat nor the lackey in his parish, but the father and the gentleman; yet the instances are not

infrequent where the priest has played the former parts. Denunciation, bitterness, abuse, coarseness are not infrequent in the sanctuary. The student may have encountered them in his own experience. Fortunately the paternal authority of the priest softens in a measure the evil effects of his own violence. None the less is his failure to keep the peace and to set the example of courtesy a great injury to his priesthood. The true priest is too much the loving father of his people, too considerate of their feelings to shame them or make them ashamed of him. The attention of the student should therefore be called to the special relations of intimacy which he will hold with the members of his flock, and directions given him as to his behavior in these relations. The autocrat is quickest to develop in the young priest; he is the judge in the confessional, the priest on the altar, the executive in the parish, the leading citizen in his district or town. All defer to him out of respect for his character and his influence. Unless divine grace and his good sense are always at hand to restrain the natural development of the autocratic spirit, it will in time become most offensive. We are all acquainted with the autocrat, but the people detect him soonest, and dread him most. They are the sufferers. He is the terror of the confessional, where he plays the part of the angry, or horrified, or scornful judge, talks at his loudest, denounces, growls, threatens, and occasionally flings a penitent out of his august presence. He is the shame of the altar from which he announces his failures to collect enough money for the annual expenses of the church, with liberal abuse of all the persons

who failed to give him a subscription, and of the parishioners in general for the disappointments he has suffered. He insults his people without pity in the presence of others, if by any chance they irritate him, and in private audience with them on business matters adopts the manners of the tyrant. He is dreaded and despised by most. The curious part of his character is that he may be a virtuous man, and he cherishes the belief that his methods are simply perfection.

Not only must the student feel the horror of such a personage, he must feel also the absolute need of a disposition the opposite to this for the work of the ministry. His motto should be: Everywhere the gentleman. In the confessional courtesy should have the foremost place. No matter what his rights and privileges are, the penitent is about to honor him with a sacred confidence, which he would give to no other being save God. It is an overwhelming honor. Personal feelings should disappear before it; rage, irritation are out of place. Accept the honor, do the best for the penitent, and dismiss him with at least one conviction, that he has dealt with a kindly and courteous man. The student recognizes that the altar is not the place for abuse, violent language, financial rages, personal allusions. Neither is it a place for financial discussions except as explanations and announcements. The priests who talk most on money matters from the altar are usually the least efficient in financial management. The student should be brought to see that a good plan well tried is worth many speeches at mass-time. The people come to the Holy Sacrifice for religious consolation, not to

witness the rages of a poor manager, and to be shocked at his abuse. In his personal dealings with men the priest can never forget the respect due to the individual. As the representative of a church which has maintained the equality of men before the Creator, he is as bound to courteous treatment of the slave as of the prince. Abruptness, harshness, indifference, scorn, abuse, irritation, anger are shameful in him before either. They wound like a sword when displayed by the priest. Hence the necessity of impressing upon the student the idea of perfect courtesy in all his relations with men. He is the master indeed, but not by birth or by force or by office even, but by the free acceptance of the Christian faith among men. He should not use his power except in love.

The third point for the student's consideration is the special care to be lavished on the people according to their condition and their necessities. The children need one sort of care, the married another, the sick and poor and sinful a third. The mere building of a church, preaching, visiting the sick, and holding catechism classes will not satisfy this demand for special care. Intelligent pastors have everywhere recognized this fact. Still there are priests, new and old, who are more than content with red-tape administrations, and grumble at the modern tendency to build lyceums, improve the teaching of catechism, and all other novelties. The student must be warned against this spirit. It is opposed to the spirit of the missionary, which has no prejudices in favor of any methods, or against them, and seeks only to discover that method by which all may be

benefited. The best methods may minister to laziness, as in the case of those who pin all their faith to the efficacy of a school, and make it their excuse for neglecting the working children; or of those who spend hours in preparing their sermons, and make the labor their excuse for not visiting the sick more regularly. One method is not more than another, provided the end be attained. The writer has seen a faithful priest raise his parish to the highest spiritual life by the three means of a well-ordered church, steady visitation, and the use of the press in library, and periodical. He had no school and no societies, the circumstances being unfavorable. The church is not confined to any particular method. The point is to bring souls to the sacraments through the personal influence of the priest.

The little children need particular care and in a variety of ways. It is not enough that they be brought to the mass and to Sunday-school. The true pastor will make his face and voice familiar to them, that affection may take the place of the fear with which they first regard him. He will learn the conditions under which they live at home and in school, and do his utmost to improve them. He will find sufficient neglect and foolishness among the parents to convince him of the need of paternal supervision on his part. In this country too few homes are provided with pictures and statues and other objects of devotion, calculated to impress and to teach the child; let him warn the parents of the necessity of making the home the child's temple. Foolish parents often allow their boys and girls to run the streets long after dark. Some children cannot be coerced by the

parents into returning home at seasonable hours. Boys will often haunt undesirable places at such hours. Let the priest see that these abuses be removed, and let him lend his aid to the parent in clearing the streets of children after nightfall. It is impossible here to describe all that a faithful priest can do in this matter. The student can find object-lessons for his instruction in studying the methods of such a congregation as the Paulists in their effort to bring every child of the parish within the Christian circle.

The young men and women need special attention. Few young priests, while they are good workers in this field, really know the strength and the number of the temptations which assail the young of this land. Only after a careful and close study of the ground will he perceive them. The non-Catholic world has delivered itself submissively to the demon of impurity. Pleasures of the flesh have become, as in the old pagan days, a science and an art, and every engine of modern progress is in the service of both. The press does the better part of the work. Tons of pictures and books flow over the land yearly; agents are found for their distribution among the very children, and in every grade of society; the common talk of saloons, clubs, and of the loungers in livery stables, and grocery stores, and around hotels and courts, is filthy. Crimes of every sort are born of this general immorality; crimes against nature, against children, against the unborn. The evil is so frightful and so universal that men seem afraid to speak of it; yet one has only to examine the popularity and character of the vile sheets for sale at news-stands, and the parade

of wealth on the part of their owners to get some idea of the rottenness steaming close to homes and souls. The writer knows of only three sure remedies against it, three guards that will keep the young decent, but cannot hinder the impure knowledge. These are the sacraments, the clean and well-watched home, and the personal influence of the priest. The last influence seems to be the nail which clinches the others. The children of clean homes and of careful religious training have often lost themselves in the swamp of the nineteenth century; the children whose youth was influenced by an intelligent and prudent priest rarely fall into modern grossness. Neither the school, nor the library, nor the Catholic paper, nor the society avails against the filthy flood always at the doors; but the priest keeping the young to the sacraments and warning them constantly of danger, of the result of pleasure, is a force indeed. He ought to know all his young men and women, to have their confidence, to keep up sufficient acquaintance with their daily careers as to know the moment when his interference will be of use. The work of the tempter is never done; why should the priest have a breathing spell?

The married with families need special care and regard. The task of raising children is not light, and in consequence the pagans of this day refuse to accept the burden. The sects are notorious for the number of their adherents who utter the name of Christ, and at the same time pervert the offices of marriage. Their vile doctrines and practices are invading the Catholic fold. They are not afraid to preach them to the faithful from the housetops, to advocate abortion, to ridicule the parents of large

families. In the face of such teaching and example, which is slowly working itself into our economic condition, the upright Catholic parent is often tempted to despair. Far more than the young men and women, than the children, than any other class, he needs the moral support, the steady encouragement and praise of his pastor. Rarely the father and mother perceive the immense work they are doing for church and country in training up to dutiful service a half-score of healthy and pious children. The priest should make them feel the responsibility and glory of their labor.

He cannot discourse too often in the pulpit and in private on the honor due to these faithful souls. He cannot study too deeply the condition of the average married workman with a view to the improvement of his wages, his methods of living, the discovery of means to cheer and sustain him. He cannot do enough to make the parent see and delight in the true wealth of possessing children. The poor parent must deny himself many things in order to bring his children decently to the working age. Sobriety, plain living, no other pleasures than the society of his wife and little ones, are his severe but happy lot. The European workman finds this devotion easier than the American. It is the custom of his country. The free habits of life among the young men of America unfit them for the regularity and devotion needed in training a family. But grace, a good wife, a watchful priest can fit them speedily for the task. Once they have tasted the pleasures of domestic life, of real intimacy with their own flesh and blood, of educating the little ones, there will be no further difficulty. The

student must be made to see the glory of this man's vocation, the strength of his temptations, the severity of his labors, and the value of the priest's aid to him, if he is to be of use in maintaining the integrity of the family. It is the priest who must address society in behalf of this faithful worker, must present, with knowledge, his condition, the reasons for its improvement, and must demand of legislators, of employers, of the wealthy, redress in one shape or another for the hardships put upon him by the conscienceless. He cannot do it himself, he is too often the victim of the demagogue, the boss of a party, his own ignorance. The priest must do it for him, and the student should know beforehand his duty in this respect.

The sick and the sinful need special care and attention. Every student is aware of this, but few know precisely the methods required. It may be a rational thing to fling the young priest into the work of attending the sick with just the instruction provided by books. The young man pulls through in some fashion; but the value of his attentions to the sick and the dying, apart from his administration of the sacraments, cannot be very high. He should have some knowledge of the feelings of the sick in order to supplement the virtue of the sacraments. The young are awkward and nervous in presence of the sick. Without experience they fear to say the wrong thing in saying anything. Therefore are they silent. A professor of experience can remove this shyness from the young priest before he leaves the seminary by his instructions. The young man can be taught how to discover the mental condition of the patient by careful and affectionate questions, to realize in a measure

his feelings over his unhappy condition, and to show a delicate and appropriate sympathy. If his sympathy is real and lively, if he has the true spirit of the Master, it will not be difficult for him to do and say the right things after a brief experience, and to avoid the official hardness and indifference which too often overtake young priests in sick duty. With all the teachings of pastoral theology, and its extreme regard for the sick and dying, the priest can speedily acquire an indifference which puts him below the hired nurse and the attending physician in interest in the patient.

It is not enough that he read books on the subject; the living voice of an earnest teacher must go over the whole ground touched by the book and translate its language into tremendous exhortation and actual example. The priest who can in his youth forget his duty to the sick ought to be by right a fallen priest. That he can be pious, regular, and at the same time neglectful of the sick is clear from the examples around us. He persuades himself that in one visit, when the sacraments are administered and his speech of consolation is gently run off, his entire duty is done. He has plenty of fine excuses for his behavior; but if any of them be valid there must be "something rotten in the state of Denmark." His class is none too small, and the wonder of it is that the young men help to fill it. Hence the necessity of seminary faculties assuring themselves that the student really understand what is meant by the love of the people. Any seminarian can write an essay on the subject, but how many can show the divine passion in their ordinary life? It is only when the

details are presented in regular order as above and amplified, illumined by real experiences, that the young men get some idea of the affection required from them. It is this love which makes the priest a living force in his parish. He is not the hireling, but the shepherd. He is not an autocrat, but a father. His spirit should be superior to books, more inventive it must be if he is to do work suited to his locality; for no book can prescribe the work and the methods adapted to all parishes. It is the spirit that produces the book.

It would be impossible in this volume to enumerate the various occasions, or to classify the different necessities with which the young priest will have to deal. He must be taught to bring to his work such a spirit as will find the right way to manage each set of circumstances. For sinners he will have a steady welcome; for those outside his fold a watchful eye; and he may exercise toward them the ordinary offices of a kind neighbor, in the hope of doing them greater good, the dominant idea in his parish work being to lose no opportunity of preaching the gospel to all that will listen. The true missionary is a flexible character, and his flexibility ought to find its root in his seminary training, though its perfection is to be won in the field.

CHAPTER XX.

CARE OF CHURCH PROPERTY.

HAVING obtained a knowledge of his diocese, and arrived at a clear idea of the rights of the people to his services, the student in the last months of his course may take up the material side of his missionary life, and learn enough of its details to save him from serious blunders in parish management. Few seminaries pay any attention to this important matter, the usual practice of taking it for granted hindering the authorities from seeing their duty on this point. The supposition is that the young priest will learn something of parish management during his career as assistant; the fact is that not one in a hundred gets an opportunity or the proper encouragement. Even if these things were not lacking it is better that the seminary take charge of the duty, and provide the student with such information and such principles as will raise him above the narrowness of local traditions and peculiarities. We have all seen the amusing and expensive results of clerical innocence in such trifles as bookkeeping, knowledge of the laws of corporations, building, decorating, repairing, and improving church property, and providing the sanctuary with artistic altars, vestments, and furniture.

Irresponsible priests, young and old, with no check but the distant bishop, no advisers except the cour-

tiers of the parish, no knowledge but what is born of conceit, often plunge themselves and their parishes into enormous difficulties. Debts are bad enough, but they can be paid; monstrosities of churches and schools, hideous decoration, abominable taste in statues, altars, stations, ostensoriums, remain to curse the memory of those who fixed them for helpless decades on the tempers of the next generation. Bad bookkeeping has entailed robust lawsuits on many parishes. Much of the trouble could have been avoided by three months of special training in the seminary. At any rate, it is a certainty that the student will get on the mission only the most fragmentary information on these matters, and will absorb more error than is safe for any man. Therefore the seminary is bound to step in between him and danger, by preparing him for the financial duties of the mission. First, he should be taught bookkeeping. The seminary may do it, or simply put it down as a requirement for examination. It should be thorough bookkeeping, of the sort that will please an expert accountant by its lucidity. It does not need to be remarkable for complexity, since the simplest sort will satisfy the conditions of the average parish; but it must cover the entire ground, and bring no shame to the priest should it be carried into court to help on a lawsuit.

Second, he should be made acquainted with the laws touching church corporations. They vary in the different States. In the State of New York five trustees hold the church property; the practical work is done by the resident priest and two lay trustees, the bishop and his vicar-general not being on the

ground. The law requires that these trustees hold regular meetings, and that all work done in regard to the property, all expenditures, be arranged for at these meetings after the usual discussion and vote, and a record be kept of the same. It would be interesting to know how many pastors carry out the formalities. Third, he should be taught a layman's knowledge of architecture for churches and schools and rectories. His taste should be formed in matters of decoration. He ought to have handbook knowledge of chalices, vestments, and other altar furniture. All that is needed in this department is that he know enough to avoid blunders, to select architects and builders, to pass sound judgment on their plans. This country is one vast nightmare on these points. Europe seems to delight in sending us its refuse of hideousness for the forms of vestment, chalice, ostensorium, candelabrum. Frescoing is with us a horrible veneer of shoddy building. Our sanctuaries are as striking as a theater bill-board. Fourth, he should receive some instruction in the art of managing his known parish resources and of increasing the revenue to the point where it meets all reasonable expenditures. His attentions should be directed to the amount of the parish income, to its sources, and then to the running expenses.

Most young priests have an idea that the money comes in anyway, no matter how little thought is devoted to it, and that the bills are paid regularly without worry from the priest. They fancy that a direct appeal to the congregation will always bring in the cash, without considering that the people may have reached the limit for that year. The student

should learn a fixed process to discover the actual condition the moment he takes charge of a parish: what is the regular revenue of this parish from all sources; what are the expenses; how and when does the revenue fill the treasury; how and when are the bills paid; from what source do the parishioners draw their incomes; can the revenue be increased if needed or can the expenses be reduced; are the people too heavily burdened at present? Experienced men see at a glance the importance of these questions, of this procedure; for the priest must manage the financial part as a minister of state would manage national finances, with due regard to the actual conditions and consideration for those who must do the paying. To take more than the people can afford, or more than is required to run the parish decently, is injustice. Special methods of raising money for special work should be called to the student's attention. One principle should be put plainly before the student: that the less noise he makes in his parish about money the better for him and religion. The priest forever shouting expenses from the altar, and denouncing the stingy or indifferent, is financially a failure and spiritually a real harm to his people. The true priest and successful manager forms his plans carefully, quietly describes them to his people, and then as quietly puts them into execution. He has no more to say until he makes his report of results and thanks the contributors for their aid. If he scored a failure, either his method was poor or the money was not to be got; then a hurricane of abuse and scorn is a reflection upon himself, or an insult to the poor congregation.

Fifth, the student should be taught to keep the church property in neat condition and in good repair. It is surprising how many respectable priests, of good manners and elegant habits, can rest content with a ragged church and rectory, dirty surroundings, and ill-kept sacristy and sanctuary. They do not seem to be conscious of their deficiencies. The writer recalls a church in which a bit of wooden moulding lay loose for lack of a nail. The bit fell off its perch repeatedly, and was steadily replaced, but for four years no one thought of providing it with a nail. The financial administration of the parish was finely illustrated by this simple incident. Finally, the student should be taught a thorough horror of the money-grabbing spirit, which so often takes possession of the priest. It is unnecessary to describe what is so well known and so shameful. Not only is he a scandal who gathers for himself, but also the priest who is bent upon doing great things in building churches and schools, decorating and ornamenting, adding to the church property, and continually improving for the mere love of material things. Both are equally disliked by the overtaxed parishioners, and both should have found spheres of activity in the commercial world rather than in the priesthood.

It can be truly said that the things recommended in this essay on the missionary spirit are taught in our seminaries, though in an incidental fashion. This is the very point which the writer wishes to make: that the incidental give way to the systematic. In his experience, the young priests sent out from the seminaries within his observation were found to

have considerable piety, but very little spirit of the kind which stands the wear and tear of the hard mission. There was plenty of zeal, and scarcity of discretion; and willingness to work, but only on the well-worn lines. The cultivation of the missionary spirit ought not to be left to incidental management. It should have a moment for beginning, a well-known source, and its course through the seminary should be as clear as a river's through the land. The main work of the seminary is admittedly the training of the priestly character, its development and perfection. The intellectual training is subordinate. Why then should the intellectual life have all the care and watchfulness, and the better life have only incidental encouragement? It seems to the writer that the entire machinery of the seminary should serve to develop the missionary spirit. The professor in the chair, the priest in the confessional, the spiritual director in the meditations, readings, exhortations, and other pious exercises, the library and the reading-room, all should be employed to this end. The lecturers on theology and the Scriptures have splendid and frequent opportunity in this direction. The reading-room employed as described in an earlier chapter for the study of environment cannot fail to give the student a fair idea of the conditions into which he is going, and to give him a longing for service in a field so sorely in need of youth and its enthusiasm.

The library ought to have the best works on pastoral theology in the popular form, so as not to make the reading too heavy; and it should also have, what no seminary library ever seems to have, a good set of

modern works on the condition of the workers and the poor. One work of this kind by a New York writer, "How the Other Half Lives," a description of slum conditions in the metropolis, would do much to develop the missionary spirit in any youth with a true vocation. There is another means close to the hand of seminary faculties, which might be used with advantage. The popular lecture is becoming a serious engine of educational development. Why should not the practical parish priest, the successful assistant, be called in a score of times in a year to tell the students of his struggles on the mission? With what interest the man about to explore an unknown country listens to the story of him who touched those shores a decade ago? The topics recommended for study in this chapter, the particular diocese, the people, and the management of a parish, could be admirably taught in a regular course of lectures delivered by the priest of the mission. This would be real entertainment rather than study, but the result would be the same. It seems odd that this plan has not been tried before.

However, let the methods be what seminary faculties choose, one element of training in the missionary spirit cannot be dispensed with: strict examinations at the end of the course in the matters treated above, viz: knowledge of the diocese, knowledge of the people, and care of church properties. With regular lectures from the priests of the mission, a good reading-room and library, steady attention to the matter on the lecture platform, a watchful director, and set studies of the diocese and its conditions, a reasonable system ought to be developed whose results could be

noted year after year up to the moment of the final examination. This should be the clincher, the riveting of the work. With this test the authorities could feel that all within their power had been done to prepare the young priest for his labors.

PART VI.

The Intellectual Life.

How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.—*Ecclus.* xxv. 13.

CHAPTER XXI.

ENTRANCE EXAMINATIONS.

An examination of the curriculum, text-books, and methods of the average seminary shows clearly what results the professors hope to achieve in the intellectual training of the clerical student. The aim is, first, to give the student a fair acquaintance with the development and defence of Christian doctrine, which is done in the study of dogmatic theology and of sacred history; and, second, to prepare him for the practical work of the ministry in the study of moral theology, rubrics, and philosophy. The last-named study is a basis for the others, and is supposed to permeate the intellectual pursuits of the youth during his seminary career. There is discernible in some institutions a mild attempt to cultivate sacred oratory in a practical way, but the attempt cannot be said to have met with success or to be prospering at the present moment. A successful effort to present to the church a man of general culture has not yet been made. By happy accident men of this character have graduated from the seminary once in a while; but their culture was due to their own use of the opportunities at hand. The system in vogue could never have provided it. As the church in America may be considered to have passed out of its swaddling-clothes,

the repose of the seminaries amid the bustle of progress may seem inexplicable.

There is, however, an explanation. The material received by the seminaries is not of the first class. Students arrive in various states of proficiency and deficiency; few of them have a good knowledge of Latin; and their familiarity with any language is not extensive. They have passed the diocesan examinations, and a few have the degrees of their colleges; but examinations were arranged and degrees conferred more with a view to meet the needs of a diocese than to test the acquirements of the student. The clever men won honors creditably; the dunces and tricksters steered through the straits wisely and well. But alas for the seminary! Alas! too, for the professors and the clever students that must worry along in such company! It is admitted on all sides that the young priest is on the whole an intellectually crude soul, with an outfit incomplete, ragged, almost disheartening. He knows rubrics and the practical parts of moral theology very well; his knowledge of dogma and philosophy is an uncertain quantity, dependent upon the strength of his own talents, the strictness of the examinations, and the quality of the professors; he writes his own tongue without elegance, though correctly; he speaks it indifferently, and his knowledge of its literature is of the primer; his acquaintance with history may be large, it is sure to be foggy; of science he has glimmerings derived from the magazines; he is not a preacher, whatever his age; of the actual social, political, literary, and scientific conditions of the world he has only the cloudiest idea; after twelve years of study in grammar school, col-

lege, and seminary, in the presence of the questions of the day he is dumb.

The habits of intellectual life in the seminary have dwarfed him. The curriculum rarely recognizes anything but theology and philosophy, and these often isolated from present conditions and without practical application. The serious political life of the times is shut out deliberately from most seminaries with the exclusion of the journals and reviews; the great literary movements, the leaders of current literary thought are also shut out as unnecessary matters; scientific discussion has small place, and appreciation of scientific progress is impossible, because the whole round of the sciences is mostly ignored. History is taught in random, unscientific fashion, to judge the method by the results. The driest and least fruitful portion of scriptural studies is selected for teaching, while the very soul of the sacred writings, the life and personality of Christ, the poetry and spirituality of His career, the personality of the men who wrote the sacred books, is left in the background. It is not then a cause for wonder that the young priest should graduate so rude and unfinished. The wonder is that he should at all be able to hold his own in the sneering world, so skilled in knowledge of its times, so devoted to science and history.

How awkward is his position can be judged from the facts. He has been trained for leadership, and the world demands from him the qualities and accomplishments of the leader. The priest must either lead or die. He cannot follow. He must be abreast of his day and ahead of it. Everywhere he encounters his critics, among Christians and pagans, keen though

superficial, eager to test his acquirements, better acquainted with the times than he, more concerned than he in its own way about the clerical standard of attainment, and ready to pour upon him open scorn or silent pity for his deficiencies. These people are found in the smallest towns and villages. They are weary of the man who goes on preaching the homilies of the ancients, in the same language threshing out the ideas, arguments, figures of ten centuries past; who ridicules scientific achievement, and answers accusation, solves problems, staves off inquiry with a snap of the fingers; who knows nothing of Emerson but that he may have been a pantheist, and is unable to appreciate the circumstances that bred any school of popular essayists, novelists, journalists. Such a man is no leader in the modern parish.

The first-class institutions, such as Montreal, Overbrook, Troy, Brighton, Mount St. Mary's, and their kind ought to give the church with the aid of a good college system and decent preparatory schools an all-round man, as the phrase goes. School, college, and seminary have the youth twelve years in their halls, let us say until he is twenty-five. The graduating priest should therefore have a sound acquaintance with three languages, the Latin, the vernacular, and some modern tongue; he should know their literatures well; his knowledge of the vernacular ought to have finish; in the history of the church he should be a master, in general history proficient, in the history of current literature skilled; his knowledge of the New Testament should rank with his knowledge of church history, and should be of that sort which pleases and benefits the people, rather than the

learned; his acquaintance with mathematics and the physical sciences ought to be of that sort which makes comprehensible and pleasant the scientific problems and progress of the hour; of political and social conditions he ought to know enough to read with interest and understanding every page of such a journal as the New York *Sun*, or such a magazine as the *Review of Reviews;* the usual modicum of theology, canon law, and rubrics, and philosophy will do, provided these studies be taught not as abstractions, but as living forces with a past, present, and future; whose characteristics the student must learn. The writer is convinced that the seminaries of the East ought to provide this intellectual equipment for every man of average ability.

As a matter of fact hundreds of professional men have reached as high a standard in the leisure hours of a hard struggle for bread and honor. With the clerical student twelve years in their possession the teachers and professors of our schools, colleges, and seminaries ought to do as much, all circumstances considered. The achievement, however, depends upon harmonious cooperation among the three departments of education; the grammar school must prepare its pupils for the college, and the college for the seminary. The latter cannot do the whole work; at the most it can only change its methods to gain more time, and to put more vitality into its specialties. To bring the entire educational scheme up to the mark is clearly the work of the episcopate, and no other power with which the church in America is acquainted can do that work. The colleges acknowledge no influence outside of their immediate superiors.

But the community heads recognize the bishops, and are usually willing to do much to oblige them. The key of the situation is in the hands of the episcopate, and the door can be opened without any stretch of authority, or the slightest friction.

The bishops have already discussed the advisability of proceeding in this matter, but have been hindered from action by the fear of diminishing the number of their subjects. This fear is probably unnecessary. If it has good grounds, it may be answered that Eastern conditions at least will permit a reduction of vocations. Better to have one good priest in charge of two thousand souls than to provide these people with two half-cooked shepherds. With one stroke the bishops can free the seminaries from half their difficulties, and bring the colleges into some sort of intelligent cooperation. That stroke is to fix a standard of examinations for entrance into the seminary, reasonably advanced and very thorough, and to hold back every student that fails to pass it. Once such a standard is set in the entire East, which means from Illinois to the Atlantic, and from Labrador to Virginia, the colleges will fall into line in spite of all opposition, indifference, laziness; the seminary will then be able to dispense with its kindergarten department, and can spare time to study and improve its own methods; and the bishops will have wiped out innumerable abuses and cleared the educational atmosphere by a happy and reasonable act of their legitimate authority.

The colleges are waiting for some encouragement of this sort from the hierarchy. If bishops are so eager for subjects as to accept anything of decent

reputation with a diploma from the college of St. Wayback, the reputable college *must* furnish diplomas to clerical students in order to retain a paying patronage. It is imperative if anything is to be done for the advance of the seminary standard that the bishops take the initiative. Reasonable time could be given for the colleges to prepare for the new order of things. After the bishops had agreed upon the details of the examinations, and the conditions had been announced to the interested, four years might be granted for the work of arranging studies and classes to meet the requirements of the bishops. What a stimulus such a proceeding would be to the colleges! What a rattling of lazy bones, and a chattering of conservative teeth, and a disturbing of ancient nests among the mob of droning and dozing professors that infest our educational institutions! What a joy to active leaders, rusting now in the enforced idleness of mean circumstances!

The mental equipment of the average graduate from a rhetoric class has no relation to anything under heaven but the ideals of his immediate teachers. He is not fit to matriculate for the secular universities, nor for the best seminaries; nor could he pass strict examinations for entrance into law or medicine; not because he knows too little, but because his course of studies has been pursued without relation to these examinations. He is weak in one point, strong in others, incomplete in all. Taking the curriculum of a first-class college as the basis, it will be an easy matter to construct a reasonable examination for admission into the seminary. The supposition is that such a college receives a boy at the age of fifteen,

after two years of preparation for a college career. The college course is four years up to the close of rhetoric. Keeping in view what the United States Military College accomplishes in four years, the colleges can safely be asked to present us with a youth fairly acquainted with three languages and their literatures, with ancient and modern history as taught in full text-books, with simpler mathematics, with the elements of the physical sciences, with current history, and with the elements of singing and elocution. The clever boys actually attain to this standard, and to higher. The average boy ought to do as much with the right sort of training. Professors having had only themselves to please in the past, many found that task easy. When they are called upon to prepare the average student for a strict and thorough examination, managed by outsiders with a standard of their own, it will be quite another matter. It is therefore important that the diocesan examination be severe, and its provisions be carried out to the very letter, no matter whose ox is gored. It will have to be held in a leisurely manner, extending over several days without doubt; the students must be provided with time sufficient to display their standing, and the officials must have and take time to examine thoroughly the results. It would be of no use to announce such an examination or to hold it unless the authorities had sincerely resolved, and made the resolution known to faculties and students, that the standard would be maintained if every student of that year failed to pass. One example of that heroic fashion, one exposure of inefficiency, would be quite enough for any institution. Its professors and students would stay

up o' nights to prevent its recurrence. The prestige of a college would hardly survive the fact that in a preparation of four years it was not able to carry its students over a moderate hurdle built out of its own sticks.

The effect on the colleges of an examination of this kind, in the writer's opinion, could hardly be other than helpful. It would secure thoroughness in the teaching, and evenness in the student's progress; he would have less literary and more practical Latin, more mathematics, history, and science; French would become a practical study, instead of an idler's resort; *belles lettres* would get a real place in the curriculum; the English tongue would be dominant, not a mere slave to the dead languages; and the student's knowledge would have some relation in his own mind and in fact to the life he is living, inasmuch as the examination makes this requirement, and from the mere fact that he had to undergo this supreme test of his acquirements. The professors would be forced to discover newer and better methods. The college of St. Wayback would have to retire from business, or make connections with dioceses of the South Seas, where intellectual accomplishments, like clothes, are of minor consequence. The seminary, on the other hand, released from its kindergarten, would resume its earlier dignity and freedom; it would have to deal with men, not boys; fresh, well-trained intellects would absorb its instructions and its spirit; it would progress by leaps where now it crawls in apathy.

CHAPTER XXII.

THE LANGUAGE OF THE SEMINARY.

It would puzzle an observer to decide what language might be called dominant in the seminaries of America. In Quebec, where so many of our youths have been educated, Latin is the class language, French the official tongue, and English takes a middle place; in the West, where the Germans are numerous, a similar condition exists; in the East affairs are mixed, for the faculties are of different nationalities, Latin is the class tongue and English is the official and social language. A half-century back, in the extreme need of missionaries, to keep the faith alive among the immigrants, little was thought of the language a priest spoke or used in college. But in our day the undoubted power which the vernacular holds in literary, scientific, and theological circles, has brought men to proper consideration of its rights. The somewhat ragged English which most seminarians take with them from the seminary is unworthy of their training as it is insulting to their country. If one subject should be taught well in the twelve years of a priest's training, it is the vernacular. As a matter of fact, the seminary authorities have suffered some confusion between ancient traditions and modern circumstances. Latin is the language of

the schools and the text-books, but American students know nothing of Latin as a colloquial language, and the grand majority cannot well follow a professor lecturing on any subject in Latin.

At least half of our seminary faculties are foreigners, most of them with no command of English. Latin text-books, notes and lectures in Latin, explanations from the lecturer in poor English; students in one corner conversing in French, in another conversing in English or German; the social lines of the seminary drawn accordingly; and among these various currents the vernacular tossed like a cork, with little or no consideration: these details fairly represent the condition of our seminaries on the score of language. The results are natural. The student leaves for the mission with no particular language in his possession. He entered the seminary with too weak a knowledge of Latin that this language should ever be more than a hindrance to him; for months he understood not his professor, and at no time in his course did Latin appeal to his intelligence or his heart. He but half understood his studies. It was difficult for him to find them more alive than the dead language in which they were taught. It is true he left the seminary with more Latin than at his entrance; yet also without such command over that fine language as one can get over French in six months under a good native teacher of the tongue. Latin smothered his English. It would have been a training in the vernacular to have listened for twelve years to the lectures and instructions of men who spoke English in its purity. It requires teachers of ability and enthusiasm to impart to students a true love of

their native tongue; that love which springs not alone from nature but from the cultivated artistic sense.

No one can complain of this condition of things as existing thirty years ago. It was part of the situation, and could not be helped. The complaint is that the confusion of tongues still exists even where the entire faculty speaks English well. Latin still holds the preeminence, and English is tolerated, or recognized, or accepted, but not heartily cultivated. The ideal seminary will cultivate two languages, the vernacular and the Latin. The former will lead. We are not in the Middle Ages, when Latin was the language of lawyers, clerks, and men of letters; its natural place now is second, but as the language of the church its position will always be secure. The ideal seminary will draw its pupils from a college system in which Latin will be taught as a language, not merely as a brain-former. It will be taught to be spoken as well as read, which no American college attempts to-day. Why the attempt is not made, no one can explain. In the writer's opinion the language of the seminary ought to be the native tongue. The reasons for this opinion are simple and convincing. As Latin is now taught in the colleges and used in the seminaries, it is a solid obstacle to true culture and proper training. Not one student in twenty understands it as a student of important studies like philosophy and theology ought to understand the medium of communication between him and his professors and books. The colleges teach enough of it for whatever use the priest makes of it in practical life. The seminary adds nothing except fluency within narrow limits; real knowledge of ecclesiastical

Latin is not conferred by the seminary. Our Latinists of note acquired their skill under their own tutorship. How much is lost, on the other hand, by its continuance in present conditions! The student loses all the charm and much of the substance of philosophy and theology in the mental struggle to translate from the Latin into the vernacular. He can grasp nothing directly through that language. When men of common-sense realize this strange thing, the teaching of important studies in an unknown tongue, they stand in amazement at the indifference which has permitted so gross an abuse to fatten for years at the expense of the students. Practical teachers threw aside the Latin, in fact, and taught their pupils in the vernacular. But imagine the results where the professor could not talk the native tongue!

For this one reason, therefore, that it is a hindrance to proper training, the Latin ought to be laid aside until that time comes when the colleges send out graduates who can converse easily in it. Other reasons exist for its taking second place even in the ideal seminary of the future. The priest is to be the interpreter of Christian doctrine to his age, to the common people. His training is based on that principle. He is trained to preach the gospel. He must speak to the people in the vernacular; it is the only tongue in which he himself is able to think, to study, to meditate, to make the thoughts of others, of the past, his own. How can he perform his duty perfectly, if his utterance is halting, lame, half Latin, half English, with the excellence of neither? Ireland and England with half our numbers and not one-fourth of our resources have assuredly done their

share in teaching the English-speaking world. They gave us Newman, Manning, Wiseman, Burke, and many others. In the writer's opinion, Catholic Americans have been dumb because they know not how to speak their own tongue. The priesthood is still ignorant of the vernacular in its highest form because neither in college nor in seminary is the vernacular taught with thoroughness and enthusiasm. In no department of pure literature have we *one great representative* whose training came from our college and seminary; and surely we ought to have one at least after a hundred years of effort. If we are ever to reach this great English-speaking world with our Catholic faith and Catholic culture, if our theology is ever to permeate, as it ought, the literature of the time, then the native tongue must dominate in all our educational institutions. It must not be hampered by so-called attempts at teaching Latin. Never shall the American arm of the church see in its ranks an eminent writer of brilliant English while the vernacular holds its place with Cinderella in the kitchen. The study of the native tongue is the study of a lifetime. A million students must work with enthusiasm to produce one Newman.

Therefore it seems reasonable to ask that important changes be made in this matter; first, that English be made the language of the seminary, of the text-book, of the lecture platform; second, that Latin take the place usually allotted to a foreign tongue, first in the order of excellence and necessity; third, that one modern language be taught in our seminaries besides English and Latin. To anticipate objections the writer adds some explanations. He may

be accused of a design to banish the Latin entirely from the educational scheme. He is hardly such a simpleton. The one refuge of that magnificent tongue is the great Church and her schools. She alone loves it, and what a tremendous support it is to her amid the changes of time the most stupid can see. It is destined to do her even better service, and only the purblind would dream of advocating its banishment. On the contrary, the writer's wish is to see evey student who makes a college course able to speak Latin with ease and pleasure, thereby establishing a bond between the collegian and the priest which will hold the school-fellows, layman and priest, in closer friendship. There is no reason why every priest who has enjoyed twelve years of special training should not speak and read with ease both Latin and French, or any other modern language which he may prefer to French. A large number of French-Canadian priests possess these accomplishments. In the West it is not rare to meet with priests who speak German and English equally well and who have a good knowledge of Latin besides; in the Southwest the same may be said of many priests, putting Spanish for German; in New England also the number is not small who speak French. These men were forced by circumstance or led by inclination to seize good opportunities, to learn another language than their own. Why could not the colleges and the seminaries reduce to a system what already exists as it were by accident?

There is a real need for it. French-Canadians in the East, Germans in the West, Spanish residents in the Southwest, Italians coming in numbers, render a knowledge of two languages imperative on the part

of the clergy; not only that they may minister at need to these people, but that they may understand them, get a sympathy with their social life which only acquaintance with their language can give, draw the priests of these people into closer social relations with their brethren, and put an end to the curious divisions, hostilities, and misunderstandings which now prevail in sections where priests and peoples of different nationalities live and mingle. The almighty dollar seems to be a better solvent of Europeanism than the religion of Christ. It brings all races together, not fraternally, but bound by common interest, while the faith seems to throw Catholics of different races farther apart. The fault lies with the priests, not with the faith, nor yet with the people. Recent political developments point to the idea that the Western continent and its republics is to have unique place in history, and that harmony of interests, unity of aim, and unity of action will long keep the various republics in close relationship. It would seem a wise and generous policy were our bishops to cultivate closer relations with the church in Mexico and South America, to help, encourage, set an example for them. How could a kindlier or more practical beginning be made than by introducing the study of Spanish into our seminaries?

The successful study of languages is only a question of methods. A splendid patronage awaits that college which will guarantee to good students the possession of three languages at graduation. There are numerous illustrations that this could be done, if the college did no more, after imparting the elements of the languages and some colloquial skill, than to

teach literature in French and history in Latin. To any one so venturesome as to charge the writer with the design of doing away with Latin altogether, he has this reply: the methods of the colleges and the seminaries have already saved him the trouble. Latin never was deader at any period of its history as a so-called dead language than in America at this moment. Its revival will be a work of time. For the present the seminaries ought to refuse their countenance to its being made a hindrance to their own aims. The vernacular should be cultivated to the very limit of time and capacity. To be excellent in speaking and writing it should be the highest intellectual ambition of the student. Excellence in that point means power. The vernacular is the medium of communication with the world to which the gospel is to be preached. Between the brain of Mezzofanti and the lips of Burke there can be but one choice. The priest must be a student, but not a miserly student. He must take in no more than he is able to give back again to God and to his people. Blessed the lips that speak in this day and country English, pure, sweet, simple, luminous, undefiled! And English must be the seminary tongue!

CHAPTER XXIII.

THE RANK OF THE STUDIES.

MORAL theology is the chief study of our seminaries, holding first place in the curriculum, and in the mind of the student. To this eminence it has no right unless circumstances demand and permit so strange a reversal of the natural order of things. Its present importance was secured through the need of fitting out men for the mission with all speed, and because its elements are easily mastered. Priests might do with a modicum of dogma, Scripture, and philosophy in a new country; the practical and needful science was moral theology. It has not yet taken its proper place in the curriculum, although the old conditions have been gone these thirty years. Most are of opinion that the time has come to dethrone it. And not only to dethrone, but to reform and renovate it. It has sailed the seas for four centuries almost without having seen the dry-dock. One can imagine in what a state its hull must be, and what changes are needed to bring it into harmony with modern needs and modern conditions. It is a noble study, but not the noblest. Its place is so high now that admirers will be amazed to see how far down the line it must go in the ideal seminary of the twentieth century. We are rich enough at this date to arrange curriculums with

an eye to the ideal rather than to the pressing needs of rapidly increasing missions.

In making up a curriculum many things are to be considered; the subjects of study, the student, the aim of his education, the circumstances in which his life will probably be passed. The lawyer studies law, procedure, fluency of speech; the physician studies the body, chemistry, health, disease; in each case law and the human body are first, and all other studies are second. The essence of the office of the priest is to preach Christ to men; the priest is the *alter Christus:* therefore his chief study, to which all the others, philosophy, moral and dogmatic theology, science, eloquence, and canon law are merely servants, is Jesus Christ. This is the conclusion of all our fathers, doctors, teachers. It points with emphatic finger to the Holy Scriptures as the study entitled under any circumstances to the first place in a seminary curriculum. Men may dispute as to the rank of other studies; this, of its very nature, holds the pre-eminence and shuts off dispute. The intellectual life of the priest must centre in Christ; the young man must be brought into direct intercourse with his Master, not only by means of the sacraments, but through the inspired record which holds the words and deeds of Jesus. It is plain, therefore, that moral theology is a usurper at the present moment, and has been such from the very time it took the first place in our seminaries, shutting out the Scriptures from the daily life of the lecture-room, from popularity, from all advantages of improved method, generous text-book, and eloquent teacher. It can never shake off this odious imputation while the study of the Sacred

Writings occupies its low rank in the American seminary.

The first priests had Jesus Christ for teacher and text-book. He was their only study. The second generation of priests had the Apostles and disciples for teachers, and the life of Christ was *their* only study. The third generation studied Him in the four gospels, and in the remainder of the New Testament found the true echo of His life and spirit as the faithful Apostles gave it to the world. Why have we fallen away from the first and best method of training the priest to faithful service? And among all the studies why have we chosen the Benjamin to be the favorite? That moral theology should be first and the Sacred Scriptures fifth in importance in the seminary curriculum is another instance of that peculiar mental strabismus which so often attacks the learned. The fact speaks for itself. Their places should be reversed, whatever position is hereafter to be given to moral theology.

Philosophy already holds second place in the curriculum, from which there is no reason for removing it. In the economy of sanctification Christ is first, and man second. Therefore if we give the Scriptures first place in the intellectual training, philosophy should have the second, because it is as near to man as the Scriptures are to Christ. The sacred writings are a unit only in relation to the Messiah; without Him they are almost meaningless. No science is so near to the human as philosophy. It is the offspring of the human mind, the highest and noblest effort of the reason to reach to eternal truth of its own strength, the strength conferred upon it at its creation. With-

out man it is as meaningless as the Scriptures without Christ. It seems fitting therefore, that this noble study should have the second place in importance, even though its intrinsic merit be less than that of dogmatic theology. As a matter of necessity it precedes dogma in time, since the latter cannot be properly studied without a fair knowledge of philosophy.

The third place in the order of dignity should be given to dogmatic theology, a position which it already occupies. Not a few seminaries have so far advanced as to give it equal place with moral theology, while in respect to improved and really valuable and useful text-books it enjoys superior advantages. Absolutely speaking, its place is next to the study of the Scriptures, because it is chiefly concerned with the scientific explanation and vindication of dogmatic truth; but relatively to the student's needs it must continue to rank after philosophy, so much does it depend upon that science in its method of exposition and in its terminology. It is hardly necessary to vindicate its claim to third place against the pretensions of moral theology, or, rather, the pretensions of certain faculties, since no one has ever denied them. Like the Scriptures, it has been pushed into the background on the plea of special necessity; but unlike the Scriptures it has had more friends at court, or more native energy in securing recognition as soon as the special necessity passed. The fourth place should undoubtedly be given to the study of general literature, which at this moment has no official recognition in the American seminary. Its importance has been felt by the more generous faculties, and indi-

vidual professors have been permitted to teach its elements on their own responsibility; but desultory work of this sort must give way to systematic and sustained effort, with the seminary seal upon it. As a study its standing in the secular universities is very high, so high that both in the curriculum and in the outfit thought necessary for a man of culture in this day, science yields to it the precedence. A man may get along without a deep or accurate acquaintance with science, but there is no excuse for his ignorance of letters if he is to pose as a man of education and culture. In fact, the emphasis put upon letters in our day is almost extravagant, and may be transitory. Nevertheless literature is a noble study, as noble in its order as philosophy and theology, with whom it can claim close and natural kinship. Theology is the scientific expression of the mind of the church on all matters peculiar to its sphere; philosophy is the scientific expression of man's own conclusions as to his own nature; and literature is the artistic expression of every force, religious, political, social, racial, which has affected man's nature and career. This is a rough way of putting it, but if the writer's idea be understood, the kinship of theology, philosophy, and literature is made plain. We all know what theology and philosophy have done for letters. If we wish to see and feel the return service of literature to its benefactors, the life and work of Cardinal Newman is light and conviction.

Moral theology may have the fifth place without dispute, but it should never be higher in the most limited and starved curriculum. Of its very nature it must rank second to the preceding studies. It is

in one sense simply a method of applying certain principles to human conditions, and whatever the genius employed in its development and expression, it ranks only with the science of law. It must shift its interpretations with the shifting circumstances of races and nations. It has steadily refused to change its coat with the changing world about it. And only when a hammerer like Ballerini, or a genius like Bouquillon, takes the whip in his hand, will it submit to descend from its stolen chair. It is a noble science, and the writer has no disposition to speak of it with indifference, or to diminish its claims to respect. But it must keep its place, and avoid pretensions. It cannot rank with the study of the Scriptures, which is the study of Christ; nor with the study of philosophy, which is the study of man; nor with dogma, which is the mind of the church; nor yet with literature, which is the mind of the people, expressed in all ages and under innumerable conditions. It is next to these, because it is the immediate instrument of the priest in his ministry to the people; without which his service would lack efficiency, and might easily lapse into raggedness. It can hold the fifth place with ease, for it is a facile science in its elements, practical and therefore dear to the hard-headed student with more vocation than brains, indispensable forevermore, and attractive to geniuses whose talents have legal bent, a twist toward the work of making statutes and renewing them to fit the uneasy nature of man.

The social upheavals of the nineteenth century may be said to have given moral philosophy a standing not previously accorded to it. It can therefore lay

claim to the sixth place in the seminary curriculum, almost on an equal footing with moral theology. The encyclical letter of Pope Leo XIII. De Operariis must have an important bearing upon a science which deals with the mutual duties of the state and the citizen, and none need be surprised if within a decade the text-books and the professors require the young priest to make a fair study of social rights and duties with a view to helping society in its present hard struggle with dangerous social problems. There can be no longer any doubt that a social question exists. Its main problem is to secure to every human being a decent living, which means the opportunity to work for fair wages, to support his family, to protect his old age. Civil society does not entirely secure this happiness for some millions of its members. Too much money finds its way to the few, too little to the many; brains, cleverness, wealth, opportunity are too highly paid, while the spinner and the weaver and the digger and the penman get small reward with much uncertainty. So grievous has the condition become that the leaders are burdened with the heavy responsibility of changing it into a better. The Pope has spoken, and the bishops and priests with this initiative must set to work at the problem. It is their duty. The condition of their people can never be a matter of indifference to them. They are leaders. If they do not lead, they must make way for others. Moreover, they must lead with intelligence. Not only should they become familiar with the principles, they should also know how to study the conditions, and to study them in order to apply the principles. As they are already required to make a brief study of

moral philosophy, a reasonable extension of that interesting science will take in the main phases of the social question.

There are three reasons for giving science the seventh place in the line of studies, and to the writer they appear very convincing. The whole round of the physical sciences in our day has been turned into a weapon against religion, which has been used with immense effect in so many ways that a volume would be required to follow and expose its uses. The young priest meets with it the moment he appears on the mission. The voracious reader among his people, the professional men, the school-teachers, all are ready with eager questions about the age of the world, the testimony of the rocks against Moses, the likeness of ancient religions to Christianity, and a score of such matters; questions which he is bound to answer convincingly. For their sake he should be able to respond without evasion. Snapping the fingers and delivering a homily on the virtue of faith will not do. This is the first reason for an earnest study of the physical sciences. The second is like unto the first. If he be a man of brains and observation he must ask these questions of himself, and he must be able to answer them. It is the common experience of young priests to endure moments of fright when they meet for the first time the specious and powerful objections of materialism against religion. Faith seems to give way before them. A little preparation in the seminary would prevent this terror. Sufficient study to see and to feel the main drift of all science, its aims, the limit of its results; to recognize the hand which directs it in accordance with His own purposes; to

grasp its history, its benefits, its deficiencies; and the young priest will be well fitted to hold his own in the world. The third reason is that it seems fitting to give the young leader a fair, not an expert, knowledge, of man's power over inanimate nature, and of the wonders wrought by the human mind in discovering and utilizing the tremendous forces of nature, animate and inanimate. The seminaries have already recognized the place of science. The enterprising faculties are working hard to secure all facilities for properly teaching it to their students, and it already may be said to hold the seventh place in the seminary curriculum. The eighth place may reasonably be given to the study of canon law. Rubrics need not be mentioned, as it is so necessary a study, and so closely connected with the daily life of the priest, that none neglects to learn a little of it.

Thus far no mention has been made of history. The writer does not intend to give it any particular place in the curriculum, because in his opinion it ought to be the very atmosphere in which the studies breathe. It should precede, accompany, follow each individual branch of learning like the astrologers of ancient days accompanied their kings; ready and able, as princes believed, to describe the past, to keep in memory the present, and to read the future. This is the office of history; this is the measure of its capacity. Its career should begin at the latest in the grammar-school, and by the end of the college course the student should have mastered, not in detail but in spirit, general, church, and American history in such a form as that provided by John Bach McMaster in his fine history of the United States. A flea might

acquire with ease all the history asked of a graduate by the colleges. The spirit of the history thus acquired would hardly suit the energetic mind of the flea, so babyish, or rather foolish, is the method of presentation. One gets as near to the past through the text-books as to the moon with a mirror. General history ought to be done with at graduation from college in order that the student may devote his time in the seminary to special departments of history bearing on his immediate studies. These two studies, Holy Scripture and history, ought to overtop all others in the seminary in rank and in the time devoted to them. The first gives the student his model, the nature of his mission, the reason of it; the second explains his relations with the past, with the present, with his studies, and sheds light on every detail of his training. It is thought by many learned men that only in modern times has history been properly studied; but whoso looks into our academies and colleges will be inclined to dispute the assertion. The study which the writer places almost on a par with the Scriptures, and recommends for perpetual momentary use in the seminary course, occupies too often a place in the seminary kitchen.

To conclude, it is possible many may criticise this brief essay on the rank of the studies as impracticable in its suggestions; because it adds two branches to a list already long, literature and social science; increases the amount of Scripture, history, and science; and practically converts the seminary into a university. The objection is legitimate. The writer doubts that changes of any importance could be made under present conditions. The seminaries are laden with

preparatory work which ought to have been done by the colleges. They are teaching Latin, mathematics, history, and other things, some of the academy, some of the college. Consequently there exists a necessity of forcing the academies and colleges to do their share of the work by entrance examinations of the strictest sort. When the seminaries have well-trained youths to deal with, the time now given to raw recruits can be spent upon the studies herein recommended. Even then, professors and students will be able to lose no time if they are to achieve all the results. Fortunately of all places in the world seminaries are those which are supposed to lose and waste no time. New methods will have to be invented; the superfluous must be sought out and destroyed in the curriculum; the essential cherished. This is a day of inventions, or short cuts to the ideal. As the seminaries are not training savants, the short cuts are permissible.

THE GYMNASIUM

ADMINISTRATION BUILDING

ST. PAUL SEMINARY, ST. PAUL, MINN.

CHAPTER XXIV.

THE SCRIPTURES AND PHILOSOPHY.

1.

HAVING briefly discussed the rank of the seminary studies, the languages of the seminary, and the need of rigorous entrance examinations, the separate studies can be briefly discussed in order, with a view to securing certain results in teaching the average student. It is this young man, the average student, who must always be kept in mind. The clever and ambitious youth, if not too lazy, will make his way in spite of deficiencies in teacher and method; the average student is at the mercy of circumstances. It is not the office of the seminary to turn out savants, or bookworms, but cultured men of the time. The savant belongs to the university, the bookworm to the dust of bookshelves. The missionary studies to give back to the people twice what he receives; his knowledge is current coin, and no matter how deep his culture the whole world must share it. You do not find him sitting at his desk with theology, or history, or literature, while the poor rot and souls decay. It is the aim of the seminary to turn out a missionary, and the work requires delicate adjustment of the educational machinery, since it must be done within prescribed limits of time and means. So, there must be a careful choice of text-books, and a proper arrange-

ment of the studies, that no time be lost, and no important studies be neglected for the less serious. Where a branch of learning has many departments a selection must be made of the more needful with respect to the seminary aims. Few text-books regard this point. They are boiled down from larger volumes, and have become essences or skeletons, in which all is given of essentials: dates, names, problems, conundrums, dry bones in a bag, whose rattle disturbs the memory forevermore. In the case of the Scriptures, the seminary text-books on this sublime and fascinating study are mostly dry failures; after a course of them one feels he has been feeding on dust. The text-books may not be to blame. When you come to reduce the three volumes of Ubaldi to one, the process must squeeze the very life out of the author's compendium. In his three volumes Dr. Ubaldi devotes all but a few score pages to the hard and dry problems of the Sacred Writings; the few score treat of the actual life of the Jews in the days when the Old Testament was written, and our Lord lived. In a compendium this department disappears, and the student deals exclusively with the authenticity of the Scriptures, and similar features. Now, since a choice must be made among the innumerable topics of which an ordinary text-book on the Bible must treat; since all agree that the student cannot master even in outline every question of hermeneutics, would it not be the more sensible and fruitful method to make historical exegesis the main study of the missionary priest, and let the heavy questions as to authenticity go?

The faith of the Catholic receives the Scriptures as

the Church presents them to him; no argument of the philologist, archæologist, hermeneutist can add to his confidence in the Bible. Is it not then sufficient to indicate to the student pressed for time the questions treated in criticism of the Scriptures, their outline, the literature and method which deal with them; and to devote all the time that can be spared to that study of the Bible which will be of real use and power in forming the young man's character and in elevating his people? In plainer words, we must reverse the method of the text-books; we must give twenty pages to biblical criticism, and three hundred to the historical side of the Sacred Writings. This conviction is strong among the priests of the mission. After wrestling for years with the problems of authenticity, harmony, and the like, they open such a book as Farrar's "Life of Christ," Geikie's "Hours with the Bible," Renan's study of the Messiah, and at once are carried away by the charm of works produced by heretics and skeptics. They look back with keen regret to the hours spent upon studies for which they have so little use in practical life, which have given them no inspiration, and no other satisfaction than the dry one of knowing more than the people about them. In the volumes mentioned they encounter the historical Christ—the Divine Man, divested by rationalism of all his glorious attributes, but still glorious in His human nature. The charm of fine style, of keen observation, of deep study, casts a glamour over the book. It seems to them that they have met the historical Christ for the first time, and they at once demand from Didon, from Fouard, all that these men can write on the Christ; they clamor for Vigoroux,

the Sulpitian professor, for Hyvernat of Washington, archæologist, that from their books they may catch deeper glimpses of the life which Christ led upon earth, of the circumstances which heralded His coming, of the peoples, sages, kings, prophets, histories, that led up to Him. One set of Ubaldi is sufficient for them, but of these others they can never get enough. Ought not such facts be of sufficient force for our seminary faculties!

Therefore the writer declares in favor of changing the methods of the text-books. Let all space be devoted to the history and antiquities of the Jews; let the student see the soil out of which the Scriptures grew; let him see the men who wrote them, the people and kings who listened to them; let him live in Palestine, and feel its great past breathing upon him; let its scenery, its holy places, its historical shrines become familiar to him. Above all, bring him face to face with the Christ as the Apostles saw Him, as the people looked upon Him, as the princes glowered upon him; let him hear each word that fell from the divine lips, see each action that spoke of mercy, or power, or punishment, each expression that rested on the Man's face as He taught, pardoned, condemned, in the sermon on the mount, over the woman taken in sin, against the proud Pharisees, or the money-changers in the temple; let him hear and feel the instructions, the rebukes, the encouragement, the prophecies in that marvellous training of the first priests by the High Priest; then teach him to realize how directly these things touch him, the latest priest, who is yet not a hair's-breadth farther from the Master than the nearest Apostle. Why should your

human arts and sciences, your hermeneutics, critics, and fifty others, stand between the priest and the Master? Yet so these things have hindered the student's approach to our Lord in the dead, dusty text-books, which have put method in the place of Christ. Have we not Maas and Coleridge in the vernacular and Didon and Fouard and Vigoroux in translations? Their books are living things, with heart and soul and blood in them; while the text-books are so many skeletons, mere books of reference, without vitality, as interesting as Euclid interpreted by Higginbotham!

To speak precisely, the writer urges that the following particular details be observed in the study of the Scriptures: first, that a book like Maas' "Christ in Type and Prophecy," or Coleridge's "Life of Our Life" take the place of the text-books in present use; second, that the text-books be reduced to epitomes in which the mere outlines of the questions treated will be given, with the conclusions lately arrived at, the authors concerned, and such information as will enable a student to look up the matter easily in necessity; third, that the reading of these epitomes be deferred until the last year of the course; fourth, that the study of historical exegesis begin in the philosophy year, if possible, and be continued to ordination through properly arranged grades; fifth, that it rank first in importance, which means that more time be devoted to its teaching, more thoroughness to its methods, more strictness to its examinations than to those of any other branch of learning; and finally, that the student receive a thorough coaching in the literature of the Scriptures for use in his future studies. Let

the real study of the Scriptures be restored to the place now occupied by dry studies relating to matters extraneous to the Sacred Writings; and let the student be brought face to face with the historical Christ. What cannot be hoped from that happy encounter! He will be a dull soul, who with the grace of vocation strong in him cannot come as near to Christ as did St. John, and then go forth to his work with the teachings of the Master, not of Ubaldi on authenticity, ringing in his heart and brain. What sermons will not such a priest give out to his people, what descriptions of that country where our Lord lived and labored, of His friends, of His people, of the strangely beautiful circumstances that surrounded His miracles, His sermons, the great incidents of His career; all in the place of the worn-out homilies with which the average priest now sends an audience to sleep, or of scriptural problems which usually leave him dumb!

2.

Every ism, pseudo-science, theory of politics, art, and letters has its philosophy, must have it, in fact, if it hopes for a hearing in the great court of the world. All these philosophies influence the little circle which cultivates them. A few are world-wide in their effects, such as that which makes man only the highest form of animal life, or reason the king of humanity. The most popular is the agnostic philosophy, whose basic principles is easy of comprehension and utterance, and easier still of application by the boor and the savant: I do not know. These philosophies, or errors, have a strong representation in the daily life

of man in every department. The highest animal theory is the basis of socialism; pantheism pervades the so-called spiritual literature of the day, as in the works of Emerson, Tennyson, and Longfellow; while the popular fiction and the scientific essay, journalism, and ethics are the slaves of agnosticism. It would seem imperative, therefore, that in our seminaries the study of true philosophy should be pursued face to face with these multitudinous and all-pervading errors, and with the practical problems which they are supposed to solve. And since philosophy has been compelled to fight from the beginning with similar errors, with the same errors, in fact, it would also seem imperative that the history of the science should have a large place in the curriculum. Philosophy is emphatically a study of the time. Far back as its principles reach they reach as far forward; but for the present generation their grip on the present is the interesting feature. The study and refutation of pantheism are tenfold more pleasurable when pursued with an eye to the error's influence over such minds as Tennyson and Emerson. Agnosticism becomes a living and breathing monster when the student with his professor's aid sees it going about like a roaring lion in the pages of the daily paper, in the meanest as well as highest literary societies, devouring alike the sage and the peasant.

The nobility and power of philosophy, its usefulness, its superiority to such a science as mathematics, with which it is outrageously ranked by our modern universities, thus comes home to the student with immense effect. He sees the accuracy, the certainty, the conclusiveness with which it uncovers, exposes,

and degrades the impostors of error, no matter how gay their trappings, how exalted their position, how vast their influence. This impression is deepened by the story of its triumphs in the past. He has only to walk along the road of history to see the skeletons whitening where they fell, slain in the great past by the sword of philosophy—skeletons of immense errors that in their little day rule the world, and were thought to be immortal; yet with "none so poor to-day as to do them reverence." Through philosophy and history he unlocks the past; the latter lighting up the facts, the former solving the problems. Whoever reads the series of text-books issued from Stonyhurst by the Jesuits will feel the point of these statements. What a living immediate force appears in these handy manuals! Father Clarke's "Logic" in particular makes a supposedly dry science luscious to the mind as a melon to the tongue. And these volumes seem rather to have been woven from the times in which we live than penned by the hands of scholars. They touch the roots of modern errors. What a marvellous charm lies in Victor Cousin's masterpiece, "*Du Vrai, Du Beau, et Du Bien*," eloquence, style, admirable arrangement, powerful thought, keen analysis, all contributing a share to the general effect! Who wonders that men were intoxicated even with error so beautifully presented!

For the average seminarian philosophy has no relation with the life he leads or with his career; it is merely the preface to dogmatic theology, which cannot be studied to advantage without a fair knowledge of philosophy. Like a man travelling through a deep and dark ravine, walled in by rocks whose peaks he

cannot see, shut off from the sun, he can think only of the moment when this part of the journey will be ended. The difficulties of the science alone touch his consciousness, and for his life he will remember with disgust the savage problems which exhausted his intellect. Rarely is the enthusiastic student of philosophy encountered. The blame is certainly not with the youth, but with the professors and methods. The latter are the fossil remains of the last century, mere shells out of which all life has departed, and with the life all beauty and interest for men. The point of view in the average text-book has relation to the universe at any period of its history rather than to the day in which we live. Æneas might have studied it during his wanderings with as much profit as any modern student. It does not consider this country as existing, or even this period of the world. Hence it has the appositeness of Euclid, and the same charm for the ordinary mind. It may or may not discuss and refute the prevailing errors; if it does, no student would ever imagine the errors were at present doing their evil work among men. That the science of philosophy is the source of all that is exact, forceful, accurate, in purely human literary production, that its questions are nearest of all questions to the reasoning nature of man, no student ever dreams. He may be told it by his professors, but not one professor in ten makes him feel it as an outcome of his own experience. It is taught just as Euclid is taught, as matter for examination; the examination passed, farewell to philosophy! Its history is always a miserable epitome in the rear of the text-book; a mere backyard into which the old boots and other rubbish are

cast until wanted. The history of our greatest intellectual geniuses, the history of the human mind in its struggle to put life's immortal beauty into exact mortal language, the history of the noblest human science, referred to the last pages of a small volume, and epitomized with a hammer! Verily, there is nothing too absurd for man to attempt, even the learned man.

From what has just been said, the changes which the writer thinks imperative can be easily inferred. Until our seminarians get a good command of Latin in the colleges, philosophy should be taught in English; it cannot be taught at all in any other tongue, for our students speak to themselves in no other. The text-book may be Latin, because of its accuracy and its convenience, and with the hope of seeing this tongue once more revived in our institutions of learning; but with the Latin text-book should go the English series, arranged on such a plan and after such a method as the Stonyhurst manuals. The text-book which isolates philosophy from the breathing world about us should be solemnly burned in the campus as a public warning to similar malefactors. It is an atheist, a materialist, for it would do without God; or rather it is a freak, a monster, for it would also do without man. The value of the Stonyhurst series is that it speaks to us in a language whose every shade of meaning appeals to mind and heart, that it was written by scholars acquainted with their times and their audience, that the problems and conditions of the time find there solution or explanation. As was said earlier, it seems rather to have been woven from the times than written by men; web of the past and

woof of the present. This teaching of philosophy in English is the first necessary change.

The second demands a change in the quality of the professors. These teachers ought to know the entire modern ground, philosophical, literary, political, social, and religious. It is not asked that they be prodigies, but that they have such an acquaintance with their day as many a parish priest, politician, journalist will be found to have acquired without any great demand upon their time or their powers. Men of this kind are enthusiastic, and teach facing the world. The most abstruse science in their hands becomes pleasant and practical, because they do not isolate it from man and his daily life, but rather dwell continually on its connection with and dependence upon him, its usefulness to him, its beautiful relations with his career on earth. Their knowledge of the world without, of its present conditions, of the forces of truth and error at work in society and manifested in art, literature, legislation, of the experiences which await the young missionary and his people, urges them to shape all their teaching to the one end, namely, to fit the young man as well as may be for his work, and so to place at his service whatever knowledge will be of direct and immediate use to him. Such teachers make the knowledge imparted to the student a portion of himself. He does not merely memorize, he digests. The third reform should be the better teaching of the history of philosophy. Epitomes are not histories, and a science is happier without any mention of its history than with these monsters of littleness, chirping by its side: I know all about you. There is nothing in heaven or

on earth that can be studied scientifically without a thorough knowledge of its history, which must be much more than a collection of names and dates. It must construct for the inquirer the past in which the subject began and developed, the scenery, the actors, the incidents, the plot, the crises; otherwise how can one understand and appreciate the act now on the stage? The writer therefore maintains that the history of philosophy should have an equal place with the science itself, as to professors, text-books, methods, final examinations. As philosophy is taught at present in our seminaries, it must limp into the student's comprehension on its Latin crutch, and wrapped in a mantle of mystery. Taught in English by a capable professor, its history nobly and amply told in leisurely and picturesque volumes, there is no science so interesting, and none which so thoroughly fits a man for high position in the world. Its great names from Aristotle down, its tremendous influence on the history of the world, offer matter of interest to all classes of students; but the names are merely mentioned, and the influence just hinted at in the majority of our seminaries.

CHAPTER XXV.

THE TEACHING OF DOGMA.

WHAT has been said of the teaching of philosophy may be repeated of the teaching of dogmatic theology, a science which has suffered much from the pretensions of its dependent sister, moral theology. If there be one science which the seminary and the priest can call their own, it is dogma. Like so many near and dear friends, it has been treated with the neglect of familiarity; whereas it should have the first place at the table, superior professors and superior attention, and be ever taught in a fruitful way to the students. We have many strong professors of the science in the land, some fine text-books, and here and there thorough examinations; it is to be doubted if we have or ever have had in this country a good method of teaching dogmatic theology. As it held an inferior place in the curriculum, few bothered themselves about methods. The result has been unhappy. The mental relation of the student to the science has never been pleasant, even where his tastes were attracted. This science at first appears to him as abstract; less human and practical than astronomy, which has to do after all with objects of note and seen by all eyes. After a time his conception of its importance enlarges. If he is of a controversial disposition he discovers that it is an arsenal of weapons well

suited for offensive and defensive use in the arena; has he a taste for eloquence he may observe that it provides splendid material for sermons; or he discovers that his thirst for knowledge is well slaked at its spring of quotations from the Scriptures, the Fathers, the theologians, and the traditions of the past. How few ever rise to any higher understanding of the science, until years of experience and reading have led them into full view of this grand, solitary, and neglected mountain peak, towering gigantic above the horizon.

The writer has yet to meet the seminary student who at ordination had more than a dim conception of its place in the world; or who recognized in it the scientific presentation to man of the elements which make up the force called Christianity; the effort to name and describe faith's relationships with all the conditions of earth, to show their harmony with the facts of experience, and their completion or supplementing of all human forces that carry man on to his final destiny. It is often studied merely as matter for examination, or for pride in the accomplishment, or for controversy, or for personal pleasure and satisfaction, or for its aid in preaching. Its hold and influence upon the life of the average priest is slight. One has only to examine the current Catholic literature of the time to see how little is made of dogmatic truth; and this in a day when religious truth has become a fog outside the Church, in which the unfortunate steer blindly, thinking they see the road; in a day which could not but welcome with joy the clear atmosphere, peaceful ocean, sure compass, and exact navigation of Catholic truth.

It is not difficult to discover and name the source of the errors in teaching dogma: insufficiency or inefficiency of method. The professors are often of the highest capacity, the recent text-books are very respectable, the students are known to be attentive and appreciative; but the methods mostly employed render vain capacity of teacher, worth of text-book, labor of student. The popular methods are two, of which one may be called controversial or mnemonic, the other expository. Schouppe's text-book on dogmatic theology is an example of the former, Hurter's of the latter. Schouppe as a text-book is absurd; as an aid to controversial memory excellent, for it can be committed to heart with ease in sixty days, so clear is the arrangement. Students once found it as easy as to-day they find Hurter difficult. The method of Schouppe is simply insufficient, for reasons unnecessary to discuss. In Hurter the student finds all of Schouppe and as much more as a text-book can hold, and if other necessary details were attended to in the course of theology this text-book would be sufficient for the work. But a text-book is no more than a text-book at best, and needs the living teacher to put flesh on the skeleton it provides. Therefore Hurter becomes inefficient in the hands of a teacher who looks to the text-book to do the better part of the labor. This will ever be the case with the most perfect of text-books. Utter dependence on them is a common evil at all times in educational institutions. The cleverest professors are guilty of it, and it is the chief source of the indifference with which dogmatic theology is regarded, and of the feeble results from teaching it. For example, look into the method of teaching three

particular dogmas, the Blessed Eucharist, the Immaculate Conception, and the Pope's Infallibility. It is simple and as far as it goes effective. The theses are set forth in order: that Christ established the sacrament, giving us therein His body and blood, soul and divinity; that His mother was conceived and born without sin; that the teaching Pope is infallible. With his mental sight fixed on the thesis, the text-book, and the student the professor gives the proofs from Scripture, the Fathers, tradition, reason, and all the authorities that can be summoned; much historical matter is brought in with regard to councils, strong objections are strongly answered, the text-book is supplemented by notes, remarks, references; and the student feels that he is pretty well grounded in the critical features of these three doctrines. What could possibly be lacking to this full exposition! Almost everything that goes to make the student understand and feel how vital are these dogmatic truths to him and the world at this moment and for all time.

Not a word has been uttered in the lecture of the development of these dogmas in the Church, of their tremendous effects upon men, upon society, of their happy analogies in common life which appeal to every man, and which are the philosophy of the uneducated man. No appeal has been made to the historic past and the living present to contribute what they can toward interesting the student in the dogma, nor to the student's emotions which have so much to do with the intellectual life, nor to the sense of the beautiful in his nature. He concludes that all has been said when the professor has completed his demonstration;

the thesis has been maintained like a theorem in geometry; the truth defended, beginning its career at p. 30, closes it at p. 40; and farewell to the dogma! How absurd the process sounds in reading the description of it from the unbiassed print. Yet for hundreds of clerical students the case stands precisely thus; and with the examination before orders ends the direct influence of dogmatic truth upon their intellectual life. To prevent so ridiculous an ending to years of study, it seems to the writer that the appeal to history, past and present, and to the emotions, is the one thing necessary. Like the proofs of the authenticity of the Scriptures, the defense of dogma against its impugners can be given the smallest possible space and measure of time, while the evidences of its vital action upon men in every age can be enlarged upon. Take the dogmas mentioned above for example. The student accepts the doctrine of the Eucharist. No proofs that man can invent or discover do more than provide intellectual confidence. He is certain beforehand that the proofs exist, and is not surprised at their completeness.

What he is surprised at, what has astonished and delighted the youths of all seminaries, when experience directed their attention to the phenomena, is the clear course of the living doctrine through each century and the fertility which it developed in the deserts of the world. What joy to discover that the doctrine of the Eucharist is the inspiration of the material side of the Church; that her glorious ritual, her magnificent sanctuaries, her architecture, her vestments, sacred vessels, music, every splendor and every detail of her visible life are born of the Blessed

Eucharist. How we admire and venerate the Wisdom that in dowering mankind with this Gift followed so admirably the needs and the circumstances of human nature; choosing food for the veil of His human nature, and among all the foods honoring the symbolic and beautiful forms of all food, the bread and the wine; recognizing the natural jealousy we would feel for the Apostolic privilege of touching Him in the flesh, and therefore giving Himself as often as possible to the meanest of men; permitting no union of body, mind, and soul among men to surpass in intimacy His union with each individual; and in all these methods of reaching us comprehensible to the child and the digger no less than to the sage and the prince. When we search history for its account of the influence of the Eucharist upon the lives of men, we are lost in amazement at its wonders, and terrified that any Christian nation could reach such a depth of misery as to reject this doctrine, though every other were cast aside. If we interrogate the present, the evidences of its marvels crowd upon us beyond the counting, and every feature of the human life of the time gives strength to the conviction that the Blessed Eucharist "is in truth the Son of God."

In this we have an example of dogma which began its existence with the Church, without that slow development peculiar to the dogmas of the Immaculate Conception and of Infallibility. It was explicitly known and named from the beginning. With the dogmas proclaimed in our time there is a reverse process of establishment; their effects are sooner perceived than themselves; they existed as unnamed truths at the foundation of the Church, or even before,

as in the case of the Immaculate Conception of the Virgin Mother, and were as tacitly recognized by the universal church in its history as at this moment when they are the guide of action for individual Christians. No part of theology is more interesting than studying the course and process of development up to the moment when the Pope sets the seal of dogma upon a doctrine. None is so little noticed. Yet to the writer's thinking, this is the true study of theology—namely, the development of doctrine in the past, its action in the present; or its historic preamble, as in the case of the Blessed Eucharist, and its living force in past and present history; together with those analogies which appeal so strongly to the uneducated and the inexperienced. As to the latter, the dogmas of the visible organization of the Church and of the infallibility of its head find so strong analogies in the social and political organizations of man, and the practical infallibility of high courts of justice, that to present them to the student without any support of Scripture, tradition, or reasoning, would be sufficient. He sees at one glance the entire scope of these doctrines, the reason of their existence, the history which must belong to them, their eternal roots in man's nature, necessities, conditions. From a mere mathematical demonstration a dogma becomes an everlasting force or fact in his life and in his philosophy.

A full discussion of this matter would take this essay beyond its proper limits, but all that has just been said can be summed up in the one charge against the common method of teaching dogmatic theology: that it is taught without regard to anything but the

system most favored by the professor or the text-book; a system which usually pays more attention to controversy and its requirements than to the student and his mission. It is not the truth, nor the student, nor the people, with whom the professor is concerned. His adversary has the first and perhaps the whole place in his mind. The impugners get more of the father's bread than the children of the household. The most popular of recent methods practically discards controversy. It begins its instruction by presenting to the student the dogma to be considered, simply stated, without exaggeration or diminution; a beginning which is thoroughly appreciated by all who understand how a dogmatic truth can be trimmed or stripped by preliminary tactics to suit the views of a school. Then follows the explanation of the dogma, as simple as the statement, describing in the language of the Church just what is included and what is excluded in the proper expression of the doctrine. The third step is the establishment of the dogma in its rights as an integral and indispensable part of the teaching of the Church. This is the crucial point; for, whereas the faulty professor at once directs all his attention to an adversary, and deals with such points as will overwhelm him, forgetting student and dogma in the ardor of conflict, the teacher of dogma keeps his student first in his mind, and proceeds to describe the source of this particular truth, its wonderful development, the persons, movements, and incidents connected with it up to the moment of its declaration as a dogma, and its present workings in the world, as displayed in art, literature, social, political, and religious life. The controversial matter

is kept until the last moment, and is briefly pointed out to the student, so that he may know the objections of adversaries and the weapons to be used against them.

The result of a method of this sort, when rightly and eloquently used, is the presentation to the student of dogmatic truth in all its simplicity and power, beautiful in itself, and wonderful in the complexity of its relations with man and his conditions. The past and the present unite in a demonstration of the vital strength and present reality of each truth presented. The student's soul is inspired while his intellect is nourished; and he carries into the world the culture and knowledge which are beyond the world, which make him the master and leader, preaching a wonderful doctrine and practising what he so ardently preaches. The history of dogmatic truth is the history of the Christian world; the description of its present action upon society is the true history of the present. Thus, as in the case of philosophy and the Sacred Scriptures, history is the indispensable handmaid of dogmatic theology, of these three sciences. Yet it is not so, and never has been so, in the majority of seminaries. The method above described is said to have been the method used by Cardinal Franzelin. It ought to supersede all others in our seminaries; or at least the controversial method of teaching truth should be banished to its proper place, whatever other method the authorities may see fit to adopt.

CHAPTER XXVI.

GENERAL LITERATURE AND MORAL THEOLOGY.

1.

THE study of literature already has a footing in our seminaries, though of an insecure and accidental kind. Enterprising professors, sensitive to the needs of the students, have introduced text-books on the subject, or provided occasional lectures, or superintended courses of reading for groups of willing students. However, it has no mention in the curriculums, and therefore no place in the examinations; so that young priests often go to the mission as ignorant of Dante as of St. Thomas Aquinas. The supposition is that the colleges teach sufficient literature for the average priest; but the seminary professors must know that college literature, like college Latin, is primary; and as they make up for the lack of Latin, in the student's first year in the seminary, why should they not do as much for a study of greater importance than Latin? Even if the colleges had a good, ordinary, intelligible course in general literature, with a beginning and an end to it, instead of the primer courses of which they are so fond, it would still be the duty of the seminary to take into its curriculum a subject which ranks next to dogmatic theology in importance, and to give it as sincere and honorable attention as its sister studies

receive. There are innumerable reasons for this adoption, and, to be explicit, a few are given here. All universities make much of this study, as all universities have done from the beginning, and will do to the end, whether engineering or general culture be their immediate aim; the seminary is the university of the average priest; therefore general literature should be one of its branches. The invention of printing gave a stimulus to literature which has made it the most popular, effective, and far-reaching art of the time, the most necessary in polite and in common circles, the most powerful aid which error employs among high and low; therefore the priest as a leader is bound to know enough of the science and the art to hold his own with the world, and to maintain the honor of his people as well as to watch over their safety. Popular taste is almost as thoroughly cultivated in some points as it was in ancient Athens, where fruit-venders could correct one's Greek; therefore a literary finish should mark every spoken and written word of the priest, and he should have large acquaintance with the great authors, the great books, the great literary movements of the past and the present. After the studies already discussed, no other study has so elevating and refining an influence upon the mind, when pursued with the right spirit and with the proper guide. The Church has always been the firm patron of letters and the preserver of ancient literature. Her ancient schools of every fashion gave to letters a place almost as high as the Scriptures held. The conclusion is irresistible that literature ought to take its place in our seminaries. It should never have been thrust from that place to

make way for any other science or art, and its absence from the curriculums is a blot upon all our institutions.

It will be a very simple matter to secure its restoration, because the student already studies it in a detached and unconscious fashion while making the ordinary course of the seminary. His professors, if they be worthy of the name, ought to have literary tone; his text books should possess literary grace; philosophy, theology, history, and the Sacred Scriptures from one point of view are literature; his private reading for pleasure or instruction ought to be pure literature; the clever daily journal and popular magazine are literature; the authors with whom he makes acquaintance in his life of study, the literary movements of which he hears accidental whispers and remote murmurs, the scraps and pieces of information which he is forever picking up in the intellectual march, are all contributions to a systematic knowledge of the science and the art. It only remains to recognize this work, to name it, to systematize it, to give it scientific form, to put it in the curriculum, and to seek results from regular examinations. It is not a difficult study, because it runs so easily with the student's habits and inclinations, and a clever professor might easily make it the most popular course in the seminary; which would be a blunder, because that honor should ever be reserved for the queen of the sciences, dogmatic theology, without which literature is but a game of words and phrases. The study of general literature ought to begin with the first year of the course, and continue until the last year but one before ordination. It would supplement

dogma, because the history of literature, its philosophy, its great movements, its errors, illustrate the great dogmas and the opposite errors in their good or evil influence upon the minds of men. Dogmatic theology, philosophy, literature, and history are bound together by ties so close that no intelligent man can defend the system which ignores their intimacy. They should have a proportionate share in the mental development of the student. For this reason the writer feels warranted in ranking literature fourth in importance in the seminary. At the same time it is well to remember that the study of literature is not to be pursued by the clerical student for its own sake, as is the case in secular institutions. The literary spirit, apart from truth at any time, and in our day apart from Christianity, is an evil spirit. It is refined sensuality, physical and intellectual delight in the word; because it has become the end, whereas in its proper place it is only a means to the end. It is quite possible that in the hands of a careless professor it might usurp the place of more important studies. It has a wonderful fascination for the mind. Therefore, while giving to literature its necessary and proper place in the curriculum, it should be always understood and acted upon that it ranks fourth, and is no more than the beloved handmaid of theology, for whom it is to find that delicacy, beauty, and force of expression which the divine revelation demands; that its office in regard to the student is chiefly to offer him evidence of the workings of truth in the past and present, of the results of error, and to provide him with that skill in speaking and writing so becoming in the teacher and so pleasing to man.

2.

One can believe that only the most enthusiastic professors of moral theology would to-day maintain that their favorite science is not in need of radical reforms in its methods and in its substance. There is a tendency among the advocates of any science to secure for it at the right moment a sort of infallibility, which may give its principles and its deductions the precision and fixity of mathematics. This tendency has been most marked in the domain of moral theology, and the genius of St. Alphonsus Liguori so strengthened it as to lead many enthusiasts into the quasi-conviction that moral theology might easily soar into the regions of mathematic, if not dogmatic, truth. Ballerini, however, put a healthful quietus on the tendency, and restored the science and its professors to the world, which it was about to leave for Olympus. His work was in the nature of a renovation and a restoration, rather than of a revolution, and it was based on grounds of common-sense. Its practical importance was widely recognized. Sensible men admitted the value of the services he rendered to the science, even in the face of the tremendous prejudice of the time. Yet his views have not yet exerted a large influence in America, and are even opposed in certain sections with something like virulence. Ballerini's success in his life-work ought to serve as a clear indication of the changes required to make the course in moral theology practical and useful in this land: a land whose conditions are so much the opposite of what the cleverest moral theologian could

have imagined a half-century ago, that not even Ballerini's theology would suit it.

First, let the science of moral theology take its proper place in the curriculum, fifth in the order of importance and merit, drawing its inspirations from the science of dogma, which it has so long unjustly overshadowed. Second, let the professors provide us with a new set of text-books, either Ballerini reduced, or, what would be better, an original work from a resident scholar written in Ballerini's spirit. There is no question that we need such a work. As has been said frequently in the course of this essay, America is not Europe. The new social conditions here, the tremendous changes in our industrial system, the great advances in science call imperatively for the new moral theology, written by an American of natural ability and approved scholarship, as indifferent to Gury as was Ballerini, but as reverent of the great science which he taught. The text-books now in use simply exasperate those who depend upon them; the oracles of Egypt are not so dumb as they upon American problems. Third, let an effort be made to provide the seminaries with professors of moral theology who are willing to do more than revamp the old tomes of the last century for their students, who will not let another century pass without a score of attempts to write a series of text-books, who will take the pains to study seriously and deeply the world in which they live, and who will teach the science face to face with the problems of everyday life, instead of nosing through dusty libraries. Certainly the seminaries are not doing their whole duty by either the student or the people in adhering to the

text-books and methods at present employed. Men have not a high appreciation of that institution which taught them a science for use in the world; and then left them to discover by an irritating experience that it would not fit the world of to-day.

ST. JOSEPH'S SEMINARY. TROY.

CHAPTER XXVII.

THE REMAINING STUDIES.

1.

MORAL philosophy has had an easy time of it in this country, as it had in Europe up to the date of the French Revolution. Just as social upheavals called it into sudden activity there, so the determination of the workers of America to get fair wages here has given moral philosophy a new importance, and transferred it from the quiet of the school to the stormy arena of social struggle. We have now on the one hand to combat the errors of the aggressive socialist, communist, philosophical anarchist, and on the other to study the problem of the just distribution of social earnings. This is the reason for the prominence which moral philosophy must now hold in all well-ordered seminaries. The circumstances in which the priest lives clearly indicate to the intelligent professor the method which is to be followed in teaching it. Stress will naturally be laid on all those principles which are nowadays so regularly and bitterly attacked; the rights of government, of property, of public order, of parent and children, will be carefully set forth, in order that fallacies may not blind the enthusiastic student; the pretensions of socialism that it can and will abolish injustice from the earth will be exposed; and the duties of all powers, and of all men,

toward the dependent, toward one another, will be honorably written down. All this has been done from the beginning.

There must be, however, a step forward. The priest must be instructed as to the practical work which he may do with prudence in his parish, toward improving the condition of the workers, bringing employers and authorities to a sense of their responsibilities, and otherwise displaying a paternal and fruitful interest in the social welfare of his people. By sermons and lectures on these matters, by study of the problem at his doors, by the use of his influence with all parties, he can add his mite to the final solution of the great problem. For example, it will be a simple and natural affair for him to take an interest in the proper housing of his own people. So much cloudiness exists in commercial circles as to the right and wrong of business transactions, that even Catholics proud of their faith and devotion will do their neighbors serious wrong on the plea of business. Nowhere is this more apparent than in the case of landlords and their poorer tenants. How often have we seen a Catholic landlord let to a laborer a shanty, little more than fit for a hog to live in, at a rental of forty dollars a year. The intrinsic value of land and house was *nil;* the market value under favorable conditions might be one hundred dollars; and the return upon this capital was forty per cent., pocketed with unction and gracious thanks to God. Injustices of this kind are rampant among Catholics the world over, simply because the priest is not trained to consider them matters for attention and action when they occur in his own household, or in the land of which

he is a citizen. It would be an easy matter for him to point out to his landlord this special injustice, and to suggest restitution by a gift of the little property to the laborer; and to prove to him that because a man must pay, or is willing to pay an exorbitant price for a thing intrinsically worthless he is not therefore justified in charging such a price. This is but one instance of twenty which occur to the average priest in parishes where the industrial condition is not bad nor pressing. Yet the average priest would as soon dream of interfering with the course of the moon in Ajalon as of interfering between man and man in cases of this kind. He contents himself with sermons on ethical principles which merely lead the unjust landlord into a deeper self-admiration. What a surprise for the professors of this dreamy study must not have been the encyclical De Operariis. The Pope's letter struck the keynote for the proper teaching of moral philosophy in our seminaries; like moral theology it must be studied face to face with the conditions of living men; and if it is to be of any use to men, the priest must not only know the principles, but he must have some practical idea of their application. Even though he be not called to take active part in the struggle that is now on—and the writer does not see how he can avoid it—he must be able to inspire and encourage the warriors.

2.

The study of the physical sciences is not necessary to the formation of the cultured priest. They have become so numerous in recent times that the study of them even in outline is practically impossible for the

theological student; yet a certain acquaintance with them is desirable, and the seminary with the aid of the college might be able to arrange a course with advantage to the student. The six sciences, mathematics, natural philosophy, chemistry, biology, psychology, and sociology cover the whole ground of modern science. Supposing the student to enter the seminary after such an examination as was laid down earlier in this essay, it seems probable that the six years of the seminary course might be evenly divided among the elements of the six sciences, in such a way as to give the student a fair grasp of them in their outlines. A modicum of the higher mathematics, natural philosophy, and chemistry is absolutely necessary for the appreciation of the other sciences, and of the difficulties propounded by the materialists. The colleges ought to provide the clerical student with as clear knowledge of these three as he will ever need. When they can achieve so much the seminary will have only the remaining three to deal with.

It is useless to dream of giving a thorough primary course in these sciences under present conditions. Text-books which provide a history of each science, an account of its present standing, its latest achievements, its great lights of the past and the present, its bibliography, and its tendencies, together with a direct study of a primer of the science so that its terminology may be known, are the only available means of which the seminary can make present use. One hour a week during the working year, under a capable and energetic professor, and the usual examinations well carried out, at the close of the term, ought to provide the student with sufficient knowledge

for use on the mission; and ought also to prepare him against any shocks to his own mental organization when later he realizes the tremendous nature of the problems framed by materialists with the intention of shaking and finally destroying religion.

3.

There is nothing to be said on the teaching of canon law, beyond taking exception to the methods of certain professors, who leave the impression that the church in America is really without any law whatever, except the statutes of the individual dioceses, and the enactments of the plenary councils of Baltimore. Statements of this kind lead to indifference in the study of canon law, and in after years to a ridiculous absolutism in the parish and in the diocese. We are all well acquainted with the amusing and yet harmful manifestations of parish absolutism, and its ravages among the hierarchy; an absolutism which has often provoked the sarcastic admiration of the Roman congregations. The student must be taught canon law in such a fashion as to comprehend that he and every officer in the Church are constantly under the dominion of law; that every official act must be weighed and measured with the same care an official of the state might display in matters where a mistake might cost him his position; that if canon law, properly so-called, has not yet been proclaimed in this country and never may be, then another form of the same body of laws must take its place, better suited to the strange conditions here. Above all things must the student be made to understand that he cannot play the despot, in parish or diocese,

though he were the most perfect and gentle of tyrants. Centuries ago all matters connected with church administration were put under control of fixed statutes to which he must conform. Certainly there is need of instruction of this kind here, quite as much as in Europe; there that the priest may know the established procedure, here that he may not make a fool of himself.

4.

So little importance has been attached to the study of history in our seminaries that we do not possess a proper text-book, or series of text-books, suited to the clerical training, in this country. Alzog is too large and too condensed and heavy, Darras is too light and sketchy, and Brueck is simply a help to memory. There is need of a series of historical text-books to cover the six years of seminary life. While waiting for it the seminary professors are doing their best with arrangements of their own in the shape of lectures, from which the student takes copious notes. As has already been said, history should be the very atmosphere of the individual studies. Therefore the professorship of history ought to be in the front rank of all seminaries. If the scheme suggested in the discussion on the separate studies be followed, namely, to give a full and accurate and generous history of each science as it is studied, and to this be added a well-graded course in general history with capable professors and useful text-books, the student cannot help acquiring that generous acquaintance with the past which ought to mark the priest and the man of real culture.

That we are still in a primitive condition regarding this important study may be due to the struggle between the two most common opinions as to how this study should be taught. One party maintains that the history of the church should be unfolded with all the reserve possible, in view of the fact that it is taught to young men not sufficiently experienced to withstand disagreeable impressions. The other contends that history can no longer be taught piecemeal, that suppression is not only unnecessary but harmful for many reasons, and that if care be taken to have the young cleric distinguish between human frailty and the incorruptible church, no danger can reach him in the seminary from the honest study of truthful history; whereas, if his first full view of the truth is got from the histories of materialists, the consequences may be serious, and at the least they will be painful. The writer heartily indorses the latter opinion, for the simple and powerful reason that no reader can to-day avoid pretty complete acquaintance with the crimes of the past as well as of the present. Histories are innumerable, and history is one of the marked forces of thought in our time. Its allusions, statements, insinuations are everywhere. The press appeals to it constantly in support of its contentions on any subject, and by its publishing of every scandal in religious circles renders impossible wise concealment of these things from the young. The only resort left the parent, the guardian, the teacher, the professor, is to make the young understand at once that neither his own sins, nor the sins of the saints, nor of those in high office, affect the incorruptible, the spotless church. His common-sense has already

shown him that government does not cease, nor are citizens released from allegiance because a king is beheaded, or a parliament is bought, or a set of officials are imprisoned; and in his own case that the sins of his parents in their youth have not robbed them of their right to his affection and obedience, nor have his secret sins released the parents from care and love for him. No one is shocked that Judas turned renegade, Peter denied, and the rest of the Apostles deserted, their Master. What was from the beginning shall be to the end. Every generation of church history has seen these scandals repeated. It is unnecessary to hide them, since they are not an indictment of the truth, but of human nature, and very substantial proof of the need man has of celestial help in his struggle toward earthly decency and eternal life. Least of all should they be hidden from the young men who are to be the leaders, and who may be called on to explain, the first day of their appearance on the mission, the meaning of these great scandals in the Church to some benighted soul.

The holders of these two clashing opinions, however, still continue to dispute, and the students still have to get along without a proper text-book, efficient course, and thorough instruction in any kind of history. The ideal text-book, used by capable professors, should be in six volumes, one for each year of the course, of good literary quality, written on a plan similar to Green's history of the English people. The point of view should be the only one possible to a Christian, and possible to history if it is to have any unity: the personality of Christ. Taking his stand in the eternal city, Rome, the author should

describe for the student the history of all nations up to that reign of Augustus when wars ceased and the King of Peace made his glorious entry into the world. The record should not be a mere statement of the succession of kings and monarchies and nations, and the famous incidents which made up their material life. Their religious and intellectual life, their standing in the things of the mind and the soul, their decadence in these matters, their successes in grasping truth, or promoting it, the characteristics of their religions, these are the fit subjects of history. Man but repeats himself. He rises steadily while the spiritual in him dominates the material, and falls as steadily when the process is reversed. The history of the earliest known individual, of the earliest known race and nation, is the same as the latest. Passing from the old world to the modern, the author can describe in turn the rising and falling nations, as they pass by Rome to their meridian or to their grave. From the imperial city they went out like the nations of France and Spain, or treated with it in friendly or hostile spirit at some parts of their career, or sought to destroy it. Rome alone understands their history and writes their epitaph, herself forever young. Thus with her continuous increase in vitality and power, the student compares the rise and fall of nations, their varieties of form, their mutable conditions, the religions that dominated or severed them; and finds that Christ alone remains, His truth, and His empire. What an inspiring study! It seems to the writer that only a priest who has taught intelligently, and trained young men for the priesthood, who has a noble style of composition, and generous views of man and his

liberties, can have the qualities for such a work. It ought to be written before the end of the century. Until it appears, the teaching of history in our seminaries ought to go on after some such method as has been described, the professor making use of whatever text-books, or portions of them, as best suits the plan. Honesty and courage should dominate in the course. We have apologized too much and too long for the rascals of the past who made Christ the mask of their vices and injustices. They should be pilloried as the most despicable of the criminals that have disgraced mankind.

CHAPTER XXVIII.

FORMATION OF THE FACULTY.

THE careful reader of the preceding chapters will have perceived by this time that the chief need in the profession of training the priest is not so much fine buildings, money, grand libraries, and learned teachers, as men specially gifted and specially trained to carry out the details of the scheme of training, and by its aid present the people with a capable priest. Schemes and systems are helpless without men of spirit and capacity to give them life and fruitfulness. But with such men the woods might serve as seminaries, and the graduates be all that the heart could desire. The question of importance is, Can we get together in our seminary faculties men of this stamp, learned, acute, sensible, up-to-date, sanctified, with eyes wide open to the world? The pessimistic argue that such men are rarely to be found among those willing to teach in the seminaries. If they are or have been rare, it is because no demand has been made for them, and little time or money or thought is spent in training them. As a matter of fact we *must* find them and prepare them for their work, otherwise the preaching of the gospel may be at once discontinued. Our Lord spent the better part of His ministry in training the twelve, the seventy-two, and the others

whom He had chosen. It will be true economy when our leaders have learned to devote the better part of *their* time to the formation of priest-training bodies. If it be true that the priest is the very hinge of the faith for his people, that under God all depends upon him, that his character must be the best and his spirit the finest if the gospel is to remain, then every energy of bishop, priest, and diocese ought to be directed toward securing the perfect priest.

Priest-trainers are not to be mere lecturers in theology and canon law, nor antiquated bookworms. They must be men of their time, as was the first trainer of the priest, able to cope with the world as He was, as good matches for the lawyers and tricksters, as keen-sighted in their view of the present world. What a contrast between the vivid teaching of the disciples by Christ, with its practical language, its everyday shrewdness, its keen knowledge of the trickiness, meanness, and vileness of the world, and the aimless book-twaddle of so many professors, for whom the world has no existence. How are we to get men of the proper character for the seminary? How are the bishops to find time for a work so delicate and so important? Ask for the men, and make the time by letting less serious matters wait. The demand ought to create the supply. No bishop ever made an honest demand on his own diocese for the proper men and failed to obtain them. Naturally he had afterward to make a selection among the volunteers, to reject some and persuade others, and to undergo the expense and care of years of training and experiment; a labor which ought to be of immense benefit to a bishop, and which should not be rejected lightly.

Naturally also he had to exercise careful supervision over the seminary forever after, but this is a task which should never be shirked by a conscientious prelate, even where a religious community has charge of his young men.

The discussion as to the relative merits of religious and seculars in training young clerics is not useful. The facts are that priests of every religious community rich in numbers, as well as the secular clergy, are engaged in the work, which is peculiarly sacerdotal, and is not confined to one class of priests over another. Provided men are properly trained and by nature decently endowed for the office, their connection with the mission or with a religious community neither adds nor takes away from their efficiency. The secular priest is enamored of the work of training his own successors. Nature makes its most tremendous and mighty effort in the order of animate beings when its forces reproduce these beings from one generation to another. Reproduction calls into play the very highest qualities of any order of beings to prevent deterioration of the species, or to maintain the standard. It would be a fatal stroke for the secular priesthood to learn at any time that its capacity for providing its own successor had so diminished that the outsider alone could fulfil the natural obligation of training the future priest. In fact, the misfortune could not happen except to a degraded priesthood. The matter is mentioned here only to show how essential it is to the dignity and spiritual virility of the priesthood in any particular province that it be called upon steadily to train its own successor, to keep ever before its vision the stand-

ard of excellence, to be forced to make regularly the great effort of reproduction.

It is well to have these things understood. A certain fogginess has enwrapped the Catholic world on similar points, and threatens to convert the accidents of fortune into social dogmas, such as the supposed superiority of the community priest over the priest of the mission and the parish. The comparison is more than odious. Yet the bishops and clergy are found willing to favor it even against themselves. It seems to be taken for granted in this country that the mission priest is good for his mission and nothing beyond. No religious community invites him to preach *their* retreats, and certain teaching societies will have no other than a community priest to address *their* pupils. Rarely do his own brethren ask him to conduct the exercises of a mission in a parish, or of a retreat for themselves. He is seldom confessor to his own order, or to communities, if a community priest can be found. It is easy to say in explanation that the religious orders make special preparation for the work of retreats, missions, direction. The reply is, Why should that fact exclude the secular priest from his share of the work, and why should it generate the supposition that he is unfit for the delicate responsibilities of the household? The supposition exists, and has had its lawful and regrettable effect. Bishops and priests have accepted the condition as permanent, that the work which demands most from the true priest shall be left to the priest of the community, and have at once condemned themselves to the inferior condition. Against this state of affairs it is the duty of the clergy, secular and

religious, to protest. It has already made a breach in the amicable relations of the two orders, and will work more mischief in the same direction; but its most painful result is the sense of inferiority which it develops in the mission priest. He tries to conceal it from himself, but the lay communities take care that he shall both see and feel it whenever their special work is to be done. For his own sake the priest of the mission must insist on his share in all the works of the ministry, and must prepare himself for fruitful performance of them. Neither he nor his bishop can surrender to passing whim or convenience his proper duties and responsibilities. To keep up the priestly standard no variety of spiritual work must be strange to him. Least of all can he give up to the communities the greatest of his obligations, the education of his own kind, in which the priestly nature finds its highest stimulus and greatest consolation. The secular clergy not only can furnish their share of seminary faculties, but they are bound to do it in order to uphold their own standard. The task may be severe, but it is not impossible. It was accomplished in Emmettsburg, in Overbrook, in Troy with considerable success within the last half-century. These examples should encourage the bishops who undertake the work of training their clerical students, instead of confiding them to religious communities. It is necessary that they should study carefully the standard of excellence which the seminary must attain in order to get the proper qualifications from the professors.

The trainers of the clerical student ought to be men of sense, shrewdness, largeness of mind and heart,

rather than savants. Because a priest has many accomplishments and great piety he will not therefore make a successful professor. He may lecture on theology and philosophy with eloquence and power, yet be as capable to train animals as to train men for the priesthood. This truth has not been fully recognized in the formation of seminary faculties thoughout the world, any more than in secular institutions. It is an important point in the teaching of young men, where teacher and student are in close and constant companionship, that the teacher be in all things the ideal man. Otherwise it will be difficult for him to keep the respect of his pupils. As the priest is to lead his people, so must the priest-trainer lead his young men, and communicate spirit and accomplishment as such by example as by precept. The first qualification, therefore, for the seminary professor is that he be a manly man after the American standard, candid, honest, healthy, well-formed, leading the students in every point, not only in fitness for particular duties, but in the matter of manhood; so that the student may not have to recall the excellent brain of his professor in order to forget his deficiencies as a man. His second qualification should be a thorough knowledge of the student whom he is to train. Without this knowledge he may do good work with the willing, but never with the weak, the thick-witted, the cunning, the conscienceless. He may veneer such boys, but he will never educate them. Such knowledge is not acquired in teaching, but in years of intimate acquaintance with the circumstances in which the American boy is trained, and through a perfect sympathy with his manner of viewing things

in general. The average seminary and the average professor do violence to his nature and his training by refusing to recognize his peculiarities as natural and national, and forcing him to put them out of sight in deference to an absurd tradition. In consequence he is never himself in his seminary years, and the acutest professors can get only such an artificial glimpse of him as he chooses to give. He dare not risk being himself, for it would not be understood, and might end in his dismissal. Education is the development and disciplining of the individual nature. Both teacher and pupil must get hold of the undisciplined nature. The student must present it, and the teacher must recognize it. If the latter neither knows it nor has any sympathy with it, be assured the student will keep it hidden with that unconscious instinct for secrecy in the young, when superiors are ignorant or indifferent or hard.

The third qualification of the seminary professor ought to be a sound and accurate knowledge of the country and its conditions. It is superfluous to say that the rifleman should see the mark at which he aims. The student is to be trained for a certain people, whose conditions, customs, prejudices, demand a certain form of training to make the priest acceptable. The professor should know these conditions, and also what sort of a priest is required. As far as the general system is concerned the average method of training the American priest might be dropped into any part of the world's history, or any part of the present world, and it would have precisely the same valuable relation to its new as to its present circumstances. To know a country and a people means a

great deal. One result of that knowledge would be to keep a stuttering preacher out of the pulpit, an achievement which too many of our seminaries have not yet won. Whatever such knowledge may embrace, the professor of the seminary ought to have it in perfection, and in addition a real sympathy with the people and the nation to whom he is sending his trained student. It was forgotten long ago in our seminaries that the priest is sent not only to the Catholic body, but to the sheep without the fold; that is, forgotten as far as the fact had any influence on clerical training. One would think that seminary professors feared for the faith of their young missionaries, so thoroughly did they cultivate, often in an unconscious way, the spirit of exclusiveness in the student. It is only recently that the priest of the mission has dared to preach the gospel directly to the non-Catholic, and he does it in spite of much ridicule from the brilliant and large-minded product of the seminaries, in spite of the inborn prejudices of his own training.

The fourth indispensable qualification is ability to teach a particular branch of knowledge with power and interest. The art of the teacher is difficult. A doctor of divinity may have all theology in his head, and never be able to communicate a shred of it to a student. He can give the facts of learning, but not a spark of its spirit. The studies of the seminary are vital affairs. The professor who teaches with a thorough knowledge of the student, of the country, of the times, with enthusiasm for his work, and special acquaintance with his subjects, is sure to teach them in a vital fashion. The fifth and last qualification,

supposing that the bishops had in view the standard set forth in this book, ought to be a perfect acquaintance with the scheme of training which the writer has advocated. No member of the faculty but should be acquainted in detail with the scheme of training, the standard upon which it is based, and the results, physical, mental, moral, spiritual, professional, which it is supposed to achieve. The training machine must be perfect in all its parts, and it would not do to confine knowledge of the system by which the seminary was managed to the rector and a few officials. Moreover, each professor should be a living model and example of the system of training. His external appearance ought to be that of the gentleman, his figure erect and graceful, his movements fine, his manners good, his dress without singularity, either of foppishness or neglect and bad taste. In speaking, reading, lecturing, preaching, and singing the offices of the church, his voice ought to proclaim the trained ear, his enunciation, phrasing, and grammar the careful scholar. Example with the young is greater than precept. It is useless to lecture students on certain points of manners and cleanliness if half the faculty are conspicuous for indifference to such trifles.

After the bishops had made selection of the members of the seminary faculty, two years ought to be allowed for the immediate study and observation necessary to fit them for their work. This time could be employed not only in study of the branches which they were to teach, but in examination of West Point methods, or the methods of any other successful institution, and in subjecting themselves to the personal training required by the seminary standard. It

should be understood from the beginning that the seminary is to receive ten years of service from each professor, whatever the circumstances, and still more if inclination concurs. A valuable man cannot be held too long, nor a useless one too briefly. Ten years will secure to the seminary the best work of a conscientious and able professor, give time to train and prepare his successor, and send him out to missionary life a mellowed and influential priest, a forceful example to his brethren. Such in barest outline is the writer's opinion of the qualifications needed by the trainer of clerical students in this country. They cannot be called novel, yet to meet them in any one professor is very rare; and even to find a faculty which as a body could claim their possession might not be a light task. It is not the fault of the faculties, since all the virtues have not been asked of them. Blessed are they that ask not, for they shall get less than they expected. Ask, and ye shall receive. A hundred men can be had to climb a desperate mountain where ten could be induced to haul a cart. It is the achievement that stirs the blood. If the bishops hunt for faculties, and keep up the hunt, they shall find men by companies, and in the finding lift the standard for their dioceses by honorable degrees.

To conclude a book already too long, few will be inclined to question the completeness of training, and the acquired culture of a young man ordained from a seminary whose methods are directed by a standard of intellectual training such as the writer has here described. Some may think the scheme impossible, in fact, demanding more time than can be spared, and

greater application and ability than belong to the average student. In answer to this objection the writer repeats that he has kept in mind the hours devoted to study, and the average student, as well as present circumstances, and is of the opinion that the smallest seminary no less than the largest can carry out the details, if it has the right sort of a faculty. After all is said the methods recommended in this essay do not graduate a savant, or a man of profound or extensive learning, but only a solidly trained man within the limits prescribed by the known circumstances. Let us take a last glance at the scheme of training *in toto*. The seminary graduate leaves the institution with a sound body, good digestion, good manners, and good appearance; he will have no coddling to do, no doctors to consult, no morbid moods to combat or endure; the accomplishments peculiar to his state will be in his possession, as described in the chapters on the art of expression, and the facts will not only give him confidence, but also please his friends, superiors, and people, as often as they are used; for him no stumbling, groaning, whispering, stuttering through the high mass, the sermon, the ceremony; his acquaintance with his times, his diocese, and the nature of his holy mission will be as perfect as it can be in a young man of no experience; the spirit of his Master will dominate him; and in the intellectual equipment he can have the satisfaction of knowing that a circle of college presidents need not disconcert him. In the last matter, as has been said, he will not be a learned, but a well-prepared man for the work he has to do and the world he has to encounter and influence.

His chief reliance will be on dogma, the summary of the truths which are the life of the world; philosophy will be for him the key to the labyrinth of modern errors; the Scriptures will satisfy his spiritual longings, and his literary tastes, and provide his people with endless nutriment through the sermon and the instruction; he will enjoy a proper acquaintance with modern letters, and an appreciation of science; social problems will not be a mystery to him who moves among them; he will find nothing to dread in history; he will be able to converse usefully, to write seriously and effectively, to preach pointedly. In simpler words, he will be a good everyday lieutenant in the army of Christ, and the enemy will have as much reason to dread his practical ability as his people to be proud of the same. He will have much to learn, and the road of perfection will always be open to him in the spiritual and intellectual order; but he will not be burdened by a sense of deficiencies almost too numerous to be overcome. With the start provided by his complete training in the seminary it will be easy for him in the main to advance in knowledge with his times, and it will be his own fault if at any moment in his career he should find himself out of date as a thinker and a leader. This fate has overtaken too many clergymen while yet in their prime, mostly because their personal habits of thought, study, and observation were founded rather on their own pleasure than on the needs of their people and the tactics of the enemy.

The priest is a soldier forever in the field. Attack and defence must be considered always with the tireless enemies, human selfishness and weakness, in

view. It is a crime for a priest to get behind his age through his own fault; as much a crime as for the general who loses a campaign through his own crotchets and laziness and pigheadedness. In the opinion of many well-informed observers the American seminaries do not afford such a stimulus intellectually to their students as even brings them abreast of their age at graduation. They may be studious and pious men, regular in their lives, eloquent or fluent, and careful managers; but they are too often nearly as remote from their times as if living in the last century in Kamschatka. Once more the writer begs leave to remind the reader that his observations are not those of an expert. He has never been in a position, and his training has not been such, as would make him an expert; but what he has written so candidly will be found a fair expression of the common opinion of the American clergy as to the present value of seminary training. His recommendations as to change in methods and text-books, his animadversions on the deficiencies and failures of seminary faculties, his demand for a priest trained to meet the modern and American situation, his strictures on the colleges, have been made again and again by far more competent persons.

248.61
Sm61

47573

SMITH, JOHN TALBOT

AUTHOR

The Training of a Priest.

TITLE

Second Edition.

DATE LOANED	BORROWER'S NAME	DATE RETURNED
JAN 7 '72	Bill Haley GTU	
MAR 31 '72	Joe Chinnici PST	
	FEB 14 1980	
DEC 3 1985	GTU Tim Chambers 18030	
	DEC 12 1985	

47573